

THE
CRITICAL REVIEW.

FEBRUARY, 1802.

ART. I.—*Outline of the Mineralogy of the Scottish Isles; with Mineralogical Observations made in different Parts of the Mainland of Scotland, and Dissertations upon Peat and Kelp.* By Robert Jamésou. 2 Vols. 4to. 1l. 11s. 6d. Boards. White.

SINCE the celebrated Swedish chemist Bergman instituted, in 1782, the new and precise principles of mineralogy which have since been received in all European countries, the progress of this important science has been surprisingly rapid. Yet, in England, zoölogy and the fashionable study of botany continue to attract more attention, and the students of mineralogy are comparatively few. This science is here also rather theoretical than practical; rather derived from specimens in cabinets, than from laborious travels and acute observation of the substances in their native positions, and with their original affinities and gradations. This circumstance is truly surprising, when we consider the variety of practical volumes which have been published on the continent; while Great-Britain has been distinguished, from remote ages, by its mines of tin, and its whole manufactures and prosperity rest upon those of coal; not to mention that its monarch is possessed of celebrated mines in Germany. But as mineralogy is a far more difficult science than zoölogy or botany, it was to be expected that it should be the last in the progression of the three natural kingdoms; and, when the two former shall have been exhausted and dismissed, it will probably succeed them in the general estimation.

To point out the great importance of mineralogy in most other scientific pursuits, or as a great mean of national wealth and prosperity, would be a waste of time. The advantages which Russia, Austria, Saxony, and many other countries, derive from their native mines of the precious metals are universally acknowledged; and, far from tending to discourage agriculture or manufactures, the discovery of a mine has stimulated every species of industry. Superficial inquirers have however argued, from the example of Spain, that mines are destructive of national prosperity. This is a mere prejudice and

vulgar error; for, if it were not for the mines, Spain (so much degraded by other radical causes) would long since have vanished from the list of European kingdoms. Mr. Townsend, in his *Travels*, and even the Spanish writers themselves, have pointed out the real causes of the degradation of that kingdom, which have not the smallest connexion with the mines or with precious metals. The establishment of the Inquisition, which has annihilated all mental energy, the prejudices of the numerous nobles against industry, the traveling flocks of sheep which depopulate the country, the want of farms and farm-houses, while the peasants live in distant villages, &c. &c. are all native radical causes of decay; and if the Spaniards had well-regulated laws and customs, and a temperate share of English freedom, the mines of Peru would, like our commerce, only supply additional stimulants and rewards to industry. Besides, the example is not applicable; for, even if distant colonial mines were prejudicial to a state, the argument cannot apply to native mines, which we know, from so many practical instances, to be of superlative advantage.

In a more private point of view, it is to be regretted that studious men, and connoisseurs in general, do not pay more attention to mineralogy, the principles of which are of easy acquisition. The specimens also not only are unperishable, but may be inspected at all times in their native state, and are within the purchase of a moderate income. Shells only please the eye, and are adapted to female amusement. Insects soon decay, and larger animals require great space and expense. A dry herbal is little pleasing, and plants cannot be studied at all seasons. Yet zoölogy and botany may be studied from prints, while it is impossible to delineate or colour a mineral with any near approach to nature; and the texture and weight, which are most essential considerations, cannot be represented. Hence the study of mineralogy must be attended by specimens, and a small collection supply the want of prints. It is impossible to understand numerous passages of history and of the classics, not to mention treatises on the arts of architecture and sculpture, and books of travels, without some skill in mineralogy. The mistakes arising from ignorance of this science are infinite; and we have seen the obelisks of Egypt pronounced to be formed of an artificial compound by travelers otherwise respectable, who did not know that there are vast chains of mountains of red granite! To travelers in general we must recommend this science as indispensable; for their mistakes are sometimes as gross as if they called a tiger an elephant, or a willow an oak. If they possess a small tincture or rather tinge of the science, it is derived from the writings of sir John Hill, whose works are now as much antiquated as those of Paracelsus in chemistry. Mr. Kirwan's *Elements* should be studied by every traveler,

who means to describe ancient edifices, or even the common features of a country.

The work now before us has the advantage of being founded on modern principles, and is in other respects deserving of considerable approbation. But the author's self-importance, which is too apparent in the rapid sufficiency of many of his decisions, has led him to publish in two thin quarto volumes what might have appeared in an octavo; and a great part of the work is a mere re-publication of his own treatise on the Shetland Isles, printed some years ago. This is unfair, as the purchaser not only must pay a great price for a little information, but must again buy what he probably before possessed. If the author had sedulously endeavoured to stop the sale of his work, and injure his own reputation, he could not have acted in a more effectual manner.

The preface is in the following terms.

‘ I undertook the journeys, of which I now presume to lay the notes before the public, in order to acquire, from actual observation, a knowledge of the mineralogy of the Scottish Isles.

‘ I have chosen the form of a journal, because I wished to convey the information I had gleaned in the style of detailed observation, and in that order which the appearance of the country naturally suggested. But, in adopting this form, I am anxious to caution the reader against expecting that entertainment, and kind of information, which form the ground-work of the many journals through the more interesting parts of our island. If any one shall find this Outline of the mineralogy of these countries deficient in incident, in episodes and stories, and in descriptions of picturesque and romantic scenery; let him recollect, that to indulge in such descriptions was incompatible with the design of this work. I do not despise those ornaments; and I hope that I have not been insensible to the emotions which naturally arise from the retired and striking scenes which often burst upon me in the unfrequented tracts which my pursuits led me to explore: but I have thought it foreign to my purpose to obtrude these things upon the public.

‘ Another resolution I had formed to myself, and which partly indeed led me to choose the form of a journal, was, to shun the fascinating evil of speculation and hypothesis, which mars all faithful observation. It would ill suit my talents to venture upon deep speculation, were I inclined; and perhaps the state of mineralogical knowledge forbids it. It is a fitter task for me to record faithfully what I have myself examined, and to give a fair report of the materials which were collected, than to expose myself, by the form or arrangement of the work, to the danger of having the facts twisted and perverted by hypothesis, the rage for which is as remarkable in this as in the other sciences.

‘ While, in mineralogical pursuits, there is much to interest a philosophical mind, the object of true value is its application to economical purposes. I fear that the theories of the formation of the earth, interesting as they are, often mislead the mind, and per-

vert the understanding ; and those who yield to them become so involved in delusive speculations, so blind to fact and experience, that, like Archimedes, they find but one thing wanting to raise worlds.

‘ Of the utility of this science there can be no question ; more particularly when it is freed from the vague suppositions of the theorist. It is a ground-work, without which the observations of the geologist, and the labours of the miner, will ever be uncertain, and of little utility. It is a science, the cultivation of which will raise a country to importance, by exciting new sources of industry, even in situations where the labours of the husbandman will be employed in vain. But, though I am well convinced that the importance of every thing in mineralogy is in proportion to its accuracy, I would not be understood to represent these notes as a complete account of the mineralogy of the countries of which they treat—I give them to the public as an imperfect outline. The mineralogical history of a country is to be accomplished only by studying at leisure all the varieties and disposition of the strata and veins, and the appearances of the mountains and valleys : an investigation which the utmost care, in a rapid survey, must leave in many particulars imperfect, especially when the mineralogist is perplexed with the difficulties of traveling among unfrequented islands.

‘ I have in this, as in a former work, separated the particular account of the strata and veins from that of the particular fossils ; as the common method of conjoining them appears often to lead to confusion, and can never be sufficiently correct. In describing the fossils, the method and nomenclature of the best mineralogists has been followed. The chemical characters, which form even the foundation of many mineralogical systems, I have seldom employed ; from a conviction that the chemical part of mineralogy, notwithstanding the late improvements in the art of analysis, is still to be considered as imperfect. We have only to observe the contradictory results obtained by the best chemists in decomposing the same fossil ; to be convinced that the analysis of the present day, although much improved since the time of Bergman, is still of no very great utility in mineralogy.

‘ The drawings of scenery, and the mineralogical plans, which accompany this work, were executed by the elegant pencil of my friend Mr. Charles Bell. In the views of scenery, he has happily expressed the different characters which the rocks assume from the effects of the weather—a circumstance which renders them the more valuable. The mineralogical plans are of much consequence in elucidating several curious facts, which otherwise would with difficulty have been understood. These engravings are not to be judged of as picturesque representations ; they were not intended as ornaments, nor were they selected as being the most beautiful—the design being to mark the characteristic features of the scene, not as a landscape, but as a mineralogical delineation.’ Vol. i. p. v.

This expression of the weather is a whimsical effort of Mr. Jaméson's imagination. If he mean that the plates look weather-beaten, we have no objection.

In an introduction, our author gives some account of Werner's system of rocks, the most difficult branch of mineralogy, particularly so far as concerns keralite or petrosilex, grunstein, amygdaloid, trap, and basalt. But Mr. Jamésou shows a woeful penury of language when he divides rocks into 'primary, *transition*, and stratified.' This poor substantive *transition* is, throughout the book, pressed into the service of an adjective, as if Mr. Jamésou did not know that *transitive* is an English word!

Lehman first divided rocks into primary and secondary; Werner added the transitive, volcanic, and alluvial. Of all the provinces of the three natural kingdoms, the study of rocks is the most difficult; and we should rejoice to see an ample compilation on the subject. Metals, salts, inflammables, gems, &c. &c. are sufficiently known; but the study of the grandest features of nature is still in its infancy, though the Alps have been ably described by de Saussure.

'The primitive strata are the following: granite, gneiss, micaceous shistus [*schistus*], ardesia, sienite, porphyry, primitive limestone, primitive greenstone, greenstone shistus, serpentine, quartz, pitchstone, and topaz rock. Granite is considered by Werner as the fundamental rock, or that upon which all others are laid, and it is but very rarely that it alternates with other rocks. It is disposed in layers or strata, which are often enormously thick, and frequently horizontal, and extend thus for many miles through a whole chain of mountains. All the other primary strata alternate with each other, but never with the transition or stratified rocks. The greenstone, wacken, and pitchstone, are the only exceptions, the two first being common to the three first-mentioned formations, but the pitchstone only to the primary, and stratified, or *flotzgebürge*.

'The *transition*, or *uebergangsgebürge*, comprehend all those rocks, the lowermost strata of which contain few or no petrifications: in the higher they are more abundant; but only petrifications, the originals of which no longer exist. These mountains also abound in metallic veins and in grottoes. Those of Antiparos, Crete, &c. are in this kind of rock, as are the Hartz metalliferous mountains, and those of Derbyshire. They seem to have been formed after the primitive, and earlier than the stratified (*flotzgebürge*) rock. The strata of this formation are the following: grawacken, grawacken slate, sandstone, some species of ardesia, greenstone, mandelstone, limestone, and Dr. Reuss conjectures that some species of sienite and porphyry may belong to this class of rocks.

'The *stratified* (*flotzgebürge*) appear to have been formed after the transition rocks. They consist of sandstone, limestone, argillite, with numerous petrifications; also basalt, shistose porphyry, pitchstone, greenstone, wacken, and the various coal strata.

'From the view of these three formations, we observe that the greenstone and wacken occur in every one of them; but the basalt is peculiar to the stratified rocks.

'The *volcanic* comprehend the various stony substances altered

by action of fire : these are, lava, pumice, volcanic ashes, and volcanic tuff.

‘ The *alluvial* consist of gravel, sand, clay, &c. and are the *débris* of the other strata.’ Vol. I. P. XV.

This *greenstone* for *grunstein* is again an error of ridiculous and constant recurrence. The German is better ; and Mr. Jamésou might as well put *red-stone* for *ruby*.

The remainder of the introduction we shall transcribe, as it is an abstract of the whole book, and may give our readers such a general view as we should ourselves have compiled.

‘ PRIMARY ROCKS.

‘ *Granite*.—This rock forms but a small portion of the Scottish isles, it being found only in the isle of Arran, and in the lower part of Mull called Ross, and in the Shetland islands. Upon the main land, however, I observed it forming mountains in Sutherlandshire ; a considerable part of the county of Aberdeenshire seems to be formed of it ; and also the lofty mountain of Cruachan, upon the west coast. Granite veins are pretty frequent in several of the islands, as in Arran, where they traverse the common granite, and in Coll, Tiree, Rona, the Orkney and Shetland islands, &c. where they traverse micaceous shistus, gneiss, or hornblende slate. Upon the mainland, in the route from Bernera to Perth, the granite veins are extremely common.

‘ *Gneiss*.—This rock I observed in Coll, Tiree, Rasay, Rona, in the Shetland islands, and in several places upon the mainland of Scotland ; in particular, it forms the summit of the high mountain called Ben Lomond. It sometimes alternates with micaceous shistus and hornblende rock, and it is traversed by granite veins, as is the case in Coll, Rona, &c.

‘ *Micaceous Shistus*.—This rock forms a portion of the isles of Arran, Bute, and Mull ; it is just to be observed in Coll, but a very considerable extent of the Shetland islands are [*is*] composed of it. In the mainland it appears to extend through the whole district of Cowal, and to the extremity of the isthmus of Cantyre, and in all the country from Bernera to Dunkeld ; and from Dunkeld to Loch Lomond by Inveraray, the micaceous shistus is the prevalent rock. Upon the east coast it is frequent among the other primary strata. It alternates with shistose quartz in the island of Mull, and with hornblende and gneiss in the island of Coll ; and it is to be observed in several places passing to ardesia, and it is traversed by granite veins, and has pieces of granite inclosed in it.

‘ *Ardesia*.—Primitive argillaceous shistus. This rock occurs in Arran, Bute, Isla, Jura, Easdale, and Seil. In Isla there is a species of it which contains pieces of granite, which, however, seem to have been formed at the same time with the ardesia. In Easdale, Seil, Bute, and Arran, it is quarried for economical purposes ; but the slate of Easdale is by far the best.

‘ *Sienite*.—A rock nearly allied to sienite seems to form the craig

of Ailsa; it also forms part of the island of Arran, and the lofty Cullin mountains in the island of Skye.

‘ *Porphyry*.—I observed fragments of porphyry among the granite mountains in the island of Arran, which is probably of primitive formation; and the porphyry, which forms so considerable a part of the hill of Glamoscargad in Skye, seems to be of primitive formation.

‘ *Primitive Limestone, or Marble*.—This rock occurs in vertical strata at I-columb-kill, also in the island of Tirrie, and in several parts of the mainland. I observed it alternating with primary rocks, particularly at Portsoy, where it is in vertical strata, and alternates with talcaceous shistus and serpentine.

‘ *Primitive Greenstone*.—I have not met with this rock in any part of Scotland excepting in the island of Islay, yet I think it very probable that a careful examination may discover it in many places.

‘ *Serpentine*.—There are no strata of this rock in the Hebrides, nor the Orkney islands; but in Shetland it forms extensive hills, and there it seems evidently to be of primitive formation. At the interesting spot, Portsoy, there are great vertical strata of serpentine alternating with marble, talcaceous, and hornblende shistus.

‘ *Quartz*.—In the islands of Isla and Jura there are mountains of granular quartz, and it is there to be observed alternating with and passing into micaceous shistus. In the isle of Coll there are also considerable rocks of granular quartz. In the island of Tirrie I observed the rare appearance of a vein of granular quartz traversing strata of micaceous shistus and hornblende slate. In Caithness the mountain of Scaraban is composed of quartz; and at Portsoy there is a hill which affords shistose quartz. In many places veins of quartz are to be observed traversing the primary strata, and in the island of Bute there is a quartz vein which presents appearances irreconcilable with the Plutonic theory.

‘ *Pitchstone*.—The only species of this stone which I have ever seen, that may be considered as primary, is that upon the hill of Glamoscargad in the island of Skye. It there seems to alternate with porphyry, but of this I am not yet certain. In the island of Arran there are appearances of pitchstone in the form of veins traversing the granite; but as all veins are of an after-formation to the rocks which they traverse, this cannot be reckoned equally old with the granite, or other primitive rocks.

‘ *TRANSITION ROCKS (Uebergangsgebürge).*

‘ *Grawacke*.—This is a rare rock in the districts through which I passed. The only appearance I ever noticed was a small portion lying on ardesia in the island of Seil.

‘ *Greenstone*.—The greenstone of the island of Mull appears to belong to this formation, as it is found near to limestone that contains belemnites.

‘ *Limestone*.—This species is found in the island of Mull; and contains in it cornu Ammonis and belemnites; hence I reckon it to belong to the transition rocks.

‘ STRATIFIED ROCKS (*Flotzgebürge*).

‘ *Sandstone*.—Of this I observed two kinds, the siliceous and argillaceous.

‘ The siliceous does not frequently occur. The sandstone of the island of Rume approaches nearly to this kind; and in the Orkney islands there are strata of siliceous sandstone that alternate with argillaceous sandstone. Argillaceous sandstone forms the Cumbray islands, the south extremities of Bute and Arran; and it also appears in the islands of Seil, Mull, Eigg, Skye, Rasay, and Scalpa. Almost the whole of the Orkney islands are composed of argillaceous sandstone; but it forms a very small portion of the Shetland islands. It also skirts the east coast of Scotland, from the Pentland Frith to the small fishing-town called Buckie; and again this sandstone makes its appearance near to Aberdeen, and continues along the shore all the way to the Frith of Forth.

‘ *Limestone*.—In the island of Arran there are considerable strata of limestone, which is covered by argillaceous sandstone; and in some places the limestone and sandstone alternate. In the Orkneys limestone is to be observed covered by sandstone, and even traversed by veins of sandstone.

‘ *Argillite* with numerous shells is found in the island of Arran, and in the island of Eigg.

‘ *Basalt*.—This rock, which, as we have before observed, is peculiar to the *flotzgebürge*, is found in almost every part of Scotland, either in strata or in veins. I observed it disposed in strata in the island of Seil, at Oban, in the islands of Mull, Eigg, Canna, and Skye; and these strata either alternate with argillaceous sandstone, wacken, or greenstone. Frequently also veins of basalt traverse these strata.

‘ *Basalt Veins*.—These veins are extremely common in most of the Hebrides, but are rarely to be observed in the Shetland or Orkney islands. I observed them traversing granite, gneiss, micaceous schistus, sienite, porphyry, hornblende slate, sandstone, and limestone. In the island of Arran there are several very remarkable veins which are partly formed of basalt. Thus in Glencloy there is a vein, (traversing clay porphyry), which is composed of basalt in the middle, but upon one side is sandstone breccia, and on the other is hard siliceous sandstone. At Tormore, upon the west side of the island of Arran, there are several other very remarkable veins partly formed of basalt.

‘ *Basalt Tuff*.—I observed this rock at Dumbarton castle, and in the islands of Mull and Canna, where it always accompanies rocks of trap formation. In the island of Canna it is remarkable for having pieces of wood inclosed.

‘ *Pitchstone*.—This curious fossil is found very frequently in the island of Arran, but generally in the form of veins. These veins traverse the common argillaceous sandstone, and are often of great magnitude. It is also disposed in stratified veins along with other substances at Tormore in Arran. In the island of Mull it seems to lie between sandstone and basalt; but in Eigg it forms considerable

veins traversing basalt. This fossil, which was before considered as very rare, is thus shown not to be so uncommon; and I have lately learned that it has been observed in veins traversing sandstone in Morven, and in veins traversing basalt at Ardnamurchan.

‘*Greenstone*.—The country between the primary strata at Dunkeld, and the banks of the Frith of Forth, presents many appearances of flötz greenstone; and in the same tract there is also wacken of a similar formation.

‘*Coal*.—In the island of Arran there is a stratum of blind coal inclosed in sandstone. In Mull, Eigg, Canna, Skye, it is observed always stratified with basalt or wacken.

‘*VOLCANIC ROCKS* * have never been discovered in Scotland.

‘*ALLUVIAL*.—Of these there are examples in the Highland valleys, where the débris from the mountains are deposited in beds and covered by heath. The great banks of sand, and the immense beds of peat which we find sometimes alternating with beds of clay or sand, are of this kind.’ Vol. i. p. xviii.

The account of Arran the author before published with his Shetland Islands; and it here, by the help of very loose printing, occupies half the first volume! We refer our readers to our account of Mr. Jaméson's former publication (Vol. 28, p. 24, New Arr.). Werner is not a man of classical learning; and his *syenite* is erroneously taken from Pliny, with whom it merely and solely implies *red granite*. We know not whence our author has taken the unclassical term *shistus*, instead of *schistus*, whose very essence and sound he thus destroys.

The mineralogy of Arran is followed by that of Bute, Isla (Ilay), Jura, and Mull. Our author did not visit Staffa, and has not even seen the exterior western chain from Lewis to Bernera! Hence we may judge of the fitness of the general title of the book which has been thus hastily obtruded upon the public, as if the author were impatient to communicate his great discoveries!

As our readers will not be so sanguine in their admiration, we shall content ourselves with extracting the short account of two little isles, and return to the second volume at some future opportunity.

‘*SEIL*.—This island, about three miles long, and two miles broad, is separated from the island of Easdale by a strait a few hundred feet broad, and from the mainland by a narrow pass, over which a bridge has been thrown. The island is in general flat, yet not without hills, from the highest of which we have a pleasant view of the many small isles scattered over the ocean, with the distant mountains of Mull and Jura.

‘The greater part of the island is composed of rocks of primitive

* Of the pseudo-volcanic rocks, which are different species of rocks that have been exposed to accidental fire, we have instances in Fifeshire. Upon the shore between Dysart and Easter Wemyss I picked up several fine specimens of porcellanite, which seems to be the clay that accompanies the coal altered by fire, as masses of scorix and charcoal still adhered to it.

formation, and these are micaceous shistus and ardesia. Basaltic veins are also very frequent, traversing both kinds of strata; and, where the stratified matter is washed away, or has fallen down by decomposition, the perpendicular veins appear often like basaltic craigs, and, at first sight, may be taken for strata. Considerable veins of quartz are also to be observed traversing the primary strata upon the south and east shores of the island; and, near to the southern extremity, I observed a vein of quartz which contained a quantity of iron pyrites, but apparently too small to be of any importance.

‘ Besides these primary strata, I observed, upon several parts of the island, small portions of the transition (uebergangsgebürge) and flötz rocks (flötzgebürge). Near to Mr. Campbell's house I observed the ardesia covered by grauwacken, and both apparently traversed with the same basalt vein, which leads us to suppose that they were formed at the same time; and, in support of this, I may mention, that German mineralogists have observed these rocks to alternate. Upon the side of the island opposite to Easdale, we have an appearance of flötz strata. Immediately upon the shore, I observed red-coloured argillaceous sandstone, stratified with sandstone breccia and basalt, and the whole traversed with basaltic veins. There are also quarries of ardesia tegularis in some parts of the island. But the principal attention of the proprietors is turned to the island of Easdale, where the slate has hitherto been found in great quantity.

‘ **EASDALE.**—This island is about half a mile long, and of the same breadth, and is celebrated for its having afforded the best and greatest quantity of ardesia tegularis of any part of equal extent in Great-Britain. A very considerable portion of the island is composed of ardesia tegularis, and this is traversed by basalt veins. The ardesia, where in contact with the basalt, is useless, being shivery, and breaking into small pieces, unfit for the making of slates: it is also equally bad where veins of quartz or limestone occur.

‘ The island is now cut very low, excepting a small portion at the south end; and levels have been made out to the sea, to carry off the rain water. As the greater part of the island is now upon a level with the sea; it is plain that the raising of slates must be abandoned, or continue to be worked, at a considerable expense, by means of machinery; which would probably be a bad plan, when we consider the extent and excellence of the rival quarries at Ballyhulish. The most judicious arrangement would certainly be, to open more extensive quarries in the neighbouring isles of Luing and Seil, where, in all probability, after the ground is properly cleared, good slates may be found.

‘ The ardesia in this island was first quarried about one hundred years ago, but was for a long time of little importance, as sandstone flag and tiles were generally used for roofing houses. As the use of slates became more prevalent, the quarries were enlarged; and the present managers having obtained a very favorable lease, these quarries have been wrought to so great an extent, that 5,000,000 slates are annually shipped from this island. The number of workmen is at present about 300; and they are divided into quar-

riers and day-labourers. The quarriers are paid annually at a certain rate for every thousand slates; from 10*d.* to 15*d.* I believe, as their work has been attended with more or less difficulty. The day-labourers are employed at the company's expense in opening new quarries, and have from 10*d.* to 1*s.* a day.' Vol. i. p. 192.

ART. II.—*Allwood's Literary Antiquities of Greece.* (Continued from p. 23.)

WE have already observed that Mr. Allwood derives the names of all the Grecian deities, heroes, and chiefs, from the Ammonian radicals of Mr. Bryant; or elements which, in the opinion of this latter scholar, were in common use among the descendents of Chus the son of Ham; many of which may be supposed to have constituted a part of the primitive vocabulary of man anterior to the partition of lands, or the confusion of tongues at Babel; and the greater part of which referred to the idolatrous rites cultivated among that ingenious but reprobate people, upon the introduction of the worship of the sun, the ark, and the serpent. The adoration of the sun he supposes to have commenced first of all; shortly afterwards that of the ark, as the wonderful vessel in whose capacious womb a remnant of man and beast were preserved on the bosom of the mighty deep, while every animal around them was doomed to utter destruction; or as a type of Noah himself the great progenitor of mankind, and the inspiration he displayed in the construction of such a machine, and the prediction of such a deluge;—to which two sources of idolatry speedily succeeded the worship of the serpent; who, from the coruscation of his scales, and more especially when curled up in the figure of a circle, was an apt emblem of the sun, or of the surrounding care and protection of the supreme Deity himself. Thus far we have no objection: we will admit that the sun might have been termed among the Babylonians *Ur*, *Or*, or *On*; that Noah might have been indiscriminately denominated *Noë*, *Naus*, *Xuth*, or *Thoth*; that the vessel he constructed may have been equally styled *erech*, *mën*, *bout* or *but*, *bar*, *hip* or *theb*; and that the name for the serpent was *Ob* or *Oub*. We feel no difficulty in deriving the names and worship of many of the Grecian gods and heroes from these and other elements of the same kind; but much is nevertheless highly questionable—scarcely plausible enough to establish a probability; and we can by no means allow of the deduction contended for by Mr. Bryant, and now advanced in many respects to a still greater extent by Mr. Allwood, that the names of all the earlier heroes, legislators, and chiefs of Egypt and Greece, are allegorical, and their histories entirely fabulous.

And first, as to the questionable source of several of the etymologies here contended for. Erechtheus is said to be nothing more than a compound of *Erech-Both*, or *Both of the erech* or *ark*; consequently Erechtheus was in reality Noah himself, and the entire story related of him is fabulous. Demeter ($\Delta\eta\mu\eta\tau\eta\rho$) is *Da* (the Chaldaic particle for *the*), and *Mētēr* ($M\eta\tau\eta\rho$) the Greek term for *mother*—of course therefore *the mother*, a title by way of pre-eminence bestowed upon the ark under a female type, as the substance whose womb at one time contained all animated nature. Consequently, again, *Demētēr*, or *Venus* who was thus denominated, had no real existence, and the fable of her rising from the ocean and being the mother of gods and men, is easily accounted for. *Danaüs* is the same particle *Da* and *Naus* (*Naus*) a ship, or Noah under the form of a ship. *Danaüs* had, therefore, no real existence otherwise than as Noah himself.

That Erechtheus is a Babylonian compound of *Erech* and *Thoth*, the *Taautes* of Sanchoniathon, is highly probable. *Erech*, however, is not the common term for the *ark* in the Hebrew Pentateuch, but (תְּבֵרָה) *Theba*; whence, probably, the *Thebes* of Egypt, and several other countries, each of which, thus interpreted, becomes a '*city of the ark*.' Occasionally, however, among the Hebrew commentators, we meet with the term *Erech*; and in 1 Sam. vi. 8. the ark itself is designated by a similar word (אֲרֹן), which, in the Alexandrine MS. is translated (*Aegros*) *Argos*. But admitting this, we have no reason to conclude that there never was any other Erechtheus than Noah himself; that the first colony of Cuthites who left the land of Goshen under the appellation of Erechtheidæ were merely so denominated from their idolatrous attachment to arkite worship; and that they were not conducted, consistently with the records of Herodotus and Diodorus Siculus, by a leader of this very name; or that there never was a person of the same name who was the first or one of the first kings of Attica, any more than, in the event of a general destruction of written records, future ages might conclude that we never had a prince Henry upon the throne of England—and that the whole history relating to every prince of this name is a mere tradition referable to Noah, because the name of Henry is also deducible from the same source, and among the northern nations of Europe is still pronounced *Eric* and *Ericus*.

Dameter may unquestionably be derived as above; and the Chaldaic (דָּם) *da* may have been the foundation of the Teutonic particles *die*, *das*, *dhe*, *the*; but the latter part of the word, *-mētēr*, is not attempted by Mr. Allwood to be derived from the same fountain: and if we admit this unbounded latitude of deducing terms partly from one language and partly from another, there is scarcely any interpretation that might not be assigned to al-

most every word we meet with. We have the same objection to Danaüs, which can only be translated 'the ship' (Da-Naus), as a compound of two separate tongues. Mr. Allwood would find a difficulty in applying the same interpretation to Dagon; for here the particle appears to be of no use: and if On be the primitive name of the sun or supreme deity, it may mean *God the fish*, or 'God in the semblance of a fish;' the word *fish* in the Hebrew being (דג) *Dag*. We are in general not much attached to the etymologies of Mr. Whiter; yet, with respect to his origin of Dameter, there is an equal degree of ingenuity with that of the author before us, if not of probability. Adam, according to Josephus, is derived from (אדמה) *Adamah*, *red earth*, 'because (says he) the true virgin earth, such as that whence Adam was formed, is of this hue.' Without commenting upon the reason here assigned, Mr. Whiter conjectures that the Hebrew language had originally the word (דם) *Dam* as a radical for *earth*; and hence deduces Dameter from Dam-meter, or *mother-earth*. There can be no doubt, for we have the testimony of the Grecian historians upon the subject, that Venus, Ceres, and Γη, *Terra* or *the Earth*, were all the same divinity under different characters; but it is certain that the title Δημητριάς or *Damater*, *the mother*, κατ' ἐξοχην, or *mother-earth*, was far more frequently applied to this deity under the character of *Terra*, or *the Earth*, than under either of the others. Hence Lucretius De Rer. Nat. V. 819, as well as in a variety of other places:

' Quare etiam atque etiam *maternum nomen adepta*
TERRA tenet meritò, quoniam genus ipsa creavit
Humanum, atque animal propè certo tempore fudit
Omne, quod in magnis bacchatur montibu' passim,
Aëriasque simul volucres variantibu' formis.'

And perhaps the Persians may derive their term for *the earth* (*zami*) زمی from the same element. But to return to Mr. Allwood.

' It is an additional argument (says he) in favour of the same supposition, that the Theuth of the Ægyptians, the Taautus of the Phœnicians, and the Teutates of the Celtæ, were deities most assuredly borrowed from Thoth of the Chaldees. All these nations were entirely devoted to the same system of idolatrous worship: but this apostasy from the true God had its first commencement in the plain of Babylonia; and Thoth was a title of the presiding deity of that region. We have seen, however, that this Thoth is likewise described as the inventor of the art of writing.

' From all these circumstances I would conclude, that hieroglyphical inscriptions were first introduced into practice, while as yet the favourite scheme of Ammonian idolatry was in a flourishing state; while the Cuthites and their adherents were assembled in one multi-

tudinous mass around the same standard; and before the dispersion compelled them to transport to other climes their customs, inventions, and implements of superstition.

‘ Among other discoveries attributed to Thoth was the culture of the vine*. And in this respect his history agrees precisely with that of the patriarch Noah. “He,” it is said, “began to be a husbandman, and he planted a vineyard †.” He was certainly the first who applied himself to agriculture after the flood; and this, in the language of tradition, would be described as an invention; for the æra of the deluge was properly, in a mythological sense, the commencement of time. Hence it appears that Thoth was only a sacred title conferred upon this illustrious person, when he was honoured by his posterity with an idolatrous veneration. And it is thus far, in a very remarkable degree, analagous with Zeuth. The noble and useful discoveries attributed to the deity distinguished by this name are only so many testimonies of gratitude and respect for the benefits accruing from his reputed inspiration.

‘ That the term Thoth or Theuth has certainly some relation to Noah, may be further collected from its composition with Erech. This latter word signifies an *ark*, or emphatically, in a traditional sense, “*the Ark*,” and the compound Ερεχθευς is literally Erech-Theuth, “*the Ark of Theuth*.” But if the term Theuth be of Chaldaic original, no less so are all its compounds, Prometheus ‡, Menestheus §, Hippothoüs ||, Erechtheus, &c. so far at least as this radical is concerned; and there is much curious and valuable information annexed to the analysis of these names. The last of them, however, is that to which the present discussion will be more particularly confined.’ P. 228.

Of the three etymologies the author has here given, the first labours under the very same objection we have urged against his derivation of Danaüs and Dameter—that of deducing the different members of the term from different languages. Piromi is an Egyptian word; but we do not know that Theuth was ever admitted into that language as the name of Noah or Osiris; it is purely Chaldaic, which the other member of the term is not, either in its article or its substantive, in the sense in which it is here in-

* * Πρωτος Θωθ εδαν δρεπανην επι βοτρυν ευρειν. Epigr. à Lactant. Antholog. l. i.

† † Genesis, ch. ix. ver. 20.

‡ ‡ Prometheus is Piromi-Theuth, *the man Theuth*. πωρμι signifies *man*, and, with the prefix Πι, as in Πιπωρμι, *the man*. It is a term applied to the human species, to denote an erect position of body; which, no less than reason, is peculiar to themselves. It is analogous to רומ (Rûm) of the Chaldees; and from it the Greeks probably formed Πωρμι, signifying *strength*.

§ § Menestheus is literally Menes-Theuth. Menes was the first law-giver among the Egyptians, and the first who improved their mode of living. Consult Diodor. Sicul. vol. i. p. 53.

|| || Hippothoüs is the compound Hipoo-(Thoöt, or) Thoth; and is similar in import to Erech-Theuth. I have treated of the term Hippo in p. 168, &c.

troduced. The first month of the Egyptian year was indeed denominated ΘΩΟΥΤ, as was one of their deities, who, according to Sanchoniathon, was synonymous with the Thouth of the Alexandrines, and the Mercury of the Greeks *, but who can scarcely be forced into service in the present instance. If Prometheus have the meaning assigned to it by Mr. Allwood, and, like Erechtheus, refer to Noah, it must have been in use long prior to the æra in which the Cushites became acquainted with the Egyptian tongue; added to which, we find them uniformly, and consistently with the character of conquerors, disseminating titles of honour from their own language, but not receiving them from that of their vassals. Our author would have been truer to his own radicals, had he derived Prometheus from Pi-Ur-Om-Ait-Eus, contracted into P'-r-om-ait-eus, '*the glorious emanation of Ham the supreme Sun*;' or more simply, and which Mr. Allwood will like quite as well, '*the supreme Pyramid*.' The term *pyramid* indeed, from the existence of this species of edifice in its most stupendous size in Egypt, is derived by Kircher, and more lately by M. Witte †, from this very Egyptian etymon ΠΙΡΩΜΙ (Piromi), as though they were monuments of *great men*—and certainly with as much reason as Prometheus. Our author, however, does not thus derive the former, although he does the latter; deducing it on the contrary from the very radicals from which we have collected the latter ourselves, to wit, Pi-Ur-Am-Ait, contracted into P'-ur-am-ait, '*the glorious emanation of Ham the Sun*.' It is of course supposed to have been a temple or religious edifice erected to solar worship, and is admirably adapted, by its diverging form from an apex to a broad base, to represent a pencil of rays issuing from the sun, or, conversely, an ascending flame of fire. Ammianus Marcellinus, indeed, who derives it from the Greek term πυρ, has expressly thus explained it in a passage we shall take the liberty of copying, as we do not find it cited by Mr. Allwood: 'Pyramids are towers rising from very broad bases into very acute summits, which figure is thus denominated among geometricians, because, like the *phenomenon of flame* (τὸ πῦρ—*pyros*), as it is called by ourselves, it presents the shape of a cone ‡.' Pyramids were unquestionably of Babylonian origin, and were hence adopted in Egypt: we cannot but object therefore to any etymology derived either from Egypt or Greece, for a term which was doubtless in being long before the migration of the descendents of Chus into either of these

* Phil. Bibl. ex Sanchoniath.

† Vertheidigung des Versuchs über den Ursprung der Pyramiden. Leipzig, 1792.

‡ Ammian. Marcell. lib. xxii. cap. 15.

regions. We make the same objection to the ordinary derivation of the word Obelisk, and accept, with our author, of Mr. Bryant's etymology, Ob-el-es-cai, '*the temple of the illustrious God the Serpent*'—Ob, Oub, Oph, among the Chaldeans, implying a serpent, whence the Egyptian Ⲫⲟϥ (*Hoph*), the Persian اوب (*Aub*), and the Greek Οφίς (*Ophis*). Hence (Ευρωπη) *Europe*, which is almost literally Ur-Op, '*the glorious Serpent*'; Cecrops, (Cai-Cur-Ops, and contractedly Cai-C'r-Ops,) '*the temple of the glorious Serpent*'; and in the Revelations, Abaddon, (Aub-ad-on) '*the radiant and supreme Serpent*,' or Ophite God:—and hence an infinite variety of other appellations reducible to the same root. The Obelisk was therefore the temple peculiarly appropriated to Ophite or Serpent worship, while the Pyramid appertained to the idolaters of the Sun, or its representative, Fire: the devotees of the ark having in like manner a designation peculiar to themselves, which was that of the Crescent, or form in which, though perhaps untruly, it was universally conceived the ark was constructed. It is probable that the moon was first worshipped on this account in her crescent form, and that divine honours were paid in Egypt to the bull and the heifer, Osiris and Apis or Mneuis, the same *sacred* figure being exhibited by the expanse of their horns; an opinion, however, which we advance in opposition to that of Mr. Bryant, who conjectures these animals to have been emblems of Noah, from its being expressly declared of him, that after the deluge he became a man of the earth, or husbandman. Gen. ix. 20. אִישׁ הָאֲדָמָה : by the LXX rendered ανθρωπος γενης *.

'Erechtheus,' (says our author) 'as the fable relates, and as I have proved, was the father of Cecrops. But they were both symbolical characters: the one was a representative of *the ark of Noah*, and of the first temple dedicated to its worship; the other was of the same nature—a personification of structures, which were of the same kind, and erected in honour of the same Deity. The adoration of the ark is necessarily combined with that of the serpent: for it would be impossible to celebrate the means made use of for the preservation of a remnant of the human race during the flood, without expressing at the same time a grateful acknowledgment of the wisdom which contrived, the power which effected, and the goodness which promoted the execution of, so merciful and so astonishing a plan. But the serpent was the most striking symbol the ancients could devise to represent these attributes of wisdom, power, and goodness: they therefore depicted him in a variety of ways, all tending to express their veneration for him as a sacred type. Among the Oriental na-

* Analysis of Ancient Mythology, II. p. 421. In most of the LXX copies it is $\text{ανθρωπος γενης γης}$.— $\text{Και ηρξατο Νωη ανθρωπος γενης γης και σφουτσειν αμπελωνας}$.

tions, a winged serpent embracing the globe, and a serpent coiled round the mundane egg, were very favourite devices; many places and people were denominated after the names of this creature; and many temples were founded to his honour. To this latter method of displaying their regard for him we must certainly ascribe the existence of Cecrops, which, as I have before observed, is only Ca-Cur-Ops, *the temple of the supreme Serpent, or of the Providence which preserves, overrules, and cherishes all things; and which was more than ever discerned in the miraculous exemption of Noah and his family from the fate of the old world.*

‘As I have considered Erechtheus in two different points of view, namely, as personating both the ark and the first sacred edifice which was reared for the celebration of its rites—points of view which, though different, are undeniably related very nearly to each other, and embrace the same subject—it is to be expected, that, if there be any justice in the observations I have made upon this part of his history, there must also be two senses, equally related, in which Cecrops may be said to have been his son.

‘And it is impossible to consider the nature of his character for one moment, without perceiving that this is the case. If Erechtheus were symbolical of the ark; and if the power, the wisdom, and goodness, which preserved that vessel while the waters of the flood overspread the face of the earth, were typified in the serpent; it will necessarily follow that when the memorial of that deliverance became the occasion of idolatry, and the ark was admitted to divine honours, the serpent also would in some measure partake of the same, and even claim the institution of peculiar rites. Hence it appears that a veneration for the ark would naturally give rise to the construction of ophite temples; and that, in a traditional sense, Cecrops was the son of Erechtheus.

‘I have already proved, in various parts of this volume, that a reverence for the renovators of mankind very early degenerated into gross idolatry; that their worship was solar, because they were compared to the sun—and arkite, because they had survived the general deluge; as also, that these latter rites were necessarily united, in some degree, with those of the serpent. The sum of all this information amounts to a belief, that the solar, the arkite, and ophite worship, were only the constituent parts of one grand idolatrous system, which had its commencement at Babel, and extended itself in process of time to every region of the habitable globe. Whatever different appearances this system may have assumed in various parts; however various the forms of those structures which have been consecrated for its support; and into whatever sects it may have been the means of dividing the Gentile world; it is nevertheless certain that in Chaldæa it was in its entire and most compounded state. The temple erected there would serve as a model for those constructed next, in point of time, in other places. It embraced the whole of this theological creed, and had separate apartments for the several rites connected with it. In short, its form has only been altered in different countries and at different times, according to the state of the architectural art, or that parti-

cular branch of this idolatry which any people have embraced in preference to the rest. This suggests a reason why Cecrops was fabled to be the son of Erechtheus, considered in the second point of view—that is, as the first edifice raised in honour of the ark: for the dedication of the whole of this temple to the ark was prior to the appropriation of any part of it to the rites of the serpent; and it laid the plan for the foundation of Cecropian structures in after times.' P. 306.

We believe with our author, that all these different systems of idolatry originated from one quarter—that this quarter was Chaldæa, and that they were all in process of time blended and intermixed; and it is a curious circumstance, and tends much to corroborate, if it were necessary, the sacred scriptures, that upon the face of every language, as well as upon the face of every country, are impressed the most indubitable marks of the deluge—of terms derived from the witnesses of this miraculous event, or their immediate progeny; and which occupy, as it were, the very foreground of every dialect, and prove to every people its existence, and the different systems of idolatry by which it was shortly succeeded, and which, as we have already observed, were those of the ark itself, the sun, and the serpent. The Ammonians, or Cuthites, appear to have had a variety of terms by which the ark was designated. Of these, one was Theb, consistently with the Hebrew root of similar elements תבה; hence, obviously, Thebes and the Thebais. A second was Ip, or Hip; hence ἵππος, the water-horse, or means of water-carriage in Egypt; ἵππος (*Hippos*) in Greek, the horses or carriage of Neptune—and hence horses of every description; *schip* and *schiff*, in Low Dutch and German; *ship*, and perhaps *hip*, the vehicle or carriage of the body, in English. Another denomination was Erech, Erecca, Arca; hence Erichthonius, Erechtheus, Ericus, Henrick, Henricus; (Ἄργος) Argos, Arcadia, ark, and arc, a crescent or segment of a circle. Mēn was an additional appellation; and hence Μῆν (Mēn) the month or *Moon*, probably at first in her crescent form; Mona or lofty mountains in several regions—הר מונה, Har-munah, 'the mountain of the Moon,' in the prophet Amos*; Menu, Minos, and an infinitude of similar derivations. The inventor of the Mēn, ark or erech, was Noah, or, as he was denominated by the Chaldæans, Thoth. The appellation Noah furnishes us with Νῆυς (Naus) a *ship*, Navis, Navire, Naviò, and a multitude of other derivations. From Thoth we obtain Erechtheus (Thoth of the erech or ark); Θεός (Theos) God, or Noah deified; Deus, or, as it is in the Spanish, Dios, Dio in Italian, Dieu in French, with a vast variety of others. But the erech or ark of Thoth

was also denominated Bou, Bout, or Būd; hence Bousiris, or Busiris, *Ombous*, the city of the glorious Bous, Bout, or ark; which, according to the report of M. Ripaud, published since the return of Bonaparte from Egypt, has still some ruins remaining in this region*;—and hence, conveyed in all probability by another ramification of the same people to this quarter of the world, the Indian deity Būt, Būd, or Boodh, similar to the Bœotus of Greece. The votaries of Boodh are far more numerous than those of Bramah; and it is a singular circumstance, that, while one of the chief kingdoms in which he is supremely worshipped should be derived from this very term, *Boodan* or *Boetan*, another, *Thibet*, should owe its origin to a word of similar import—Theb, as we have already observed, like Bou or Boud, having also among the Ammonians been an appellation of the ark. The Boodh of the Birmans, Booteans, and Thibetians, is by the Siamese pronounced Pood, and by the vulgar Poo; in consequence of which major Symes imagines he may be the same deity as the Foë of the Chinese †, who is said indeed, by Le Compte, to be sometimes called Poë or Po-hi—an idea not different from one which was long ago started, and ably supported by Whiston and many other cosmologists, that Foë or Fo-hi was no other than Noah in a state of deification ‡. The magnificent temple at Apollonopolis is to this hour denominated by the Copts Etfou, which is in reality Ait-Fou, or the temple of the ‘*supreme Fo*’; and its ruins are still in existence§. Major Symes remarks also, from Mr. Chambers, the striking resemblance, in consequence of the Tamulic termination *en*, between Booden and the Woden of the Goths; observing, that every person who has conversed with the nations of India knows that Boodh is the *dies Mercurii*, the Wednesday or Woden’s-day of all Hindu. There can be no doubt that from this source was derived the name for the supreme deity among the Siamese, which is Gautma; and it is by no means difficult therefore to refer to the same radical the Teutonic *Got* and the English *God*. The migrations of the Cuthites appear to have been in every direction. In our review of Mr. Turner’s Embassy to the Teshoo Lama we have traced them most unquestionably over great part of Bootan and Thibet; and endeavoured, by the application of Chaldæan radicals, to decipher several of the religious inscriptions on the public walls, the meaning of which he could not learn from the natives themselves ||. The flood is commemorated in Egypt by

* Rapport de la Comm. des Arts, au Prem. Consul Bonaparte, &c.

† Embassy to the kingdom of Ava.

‡ Theory of the Earth, b. ii.

§ Rapport de la Comm. des Arts, au Premier Consul Bonaparte, &c.

|| Crit. Rev. Vol. 29, p. 260.

sacrifices to the Nile—in India by similar rites to the Ganges and Indus, and in China to the Yellow River*: the pyramidal figure of the temples and towers in the first country is preserved in the pagodas of the other two; and the genius of fire is as devoutly invoked at the vast porcelain manufacture, consisting of three thousand furnaces, at Kin-te-chim on the banks of the Chen-tan-chaung, as it ever was in Egypt or Hindustan. The Egyptian Demeter (*Dea Mater*) is traced almost by name in the Mah Deoooo, or supreme idol of Benares and Lucknow, whose temples rise in profusion in the vicinity of Rawanmarra. The Chinese, like the Chaldæans, admit of three heavens—the planetary, sidereal, and empyrean; and the character by which Tien, or the general term for heaven, is expressed, consisted formerly of three concentric crescent lines alone, and even in its modern shape does not essentially vary from this figure†: while the learned labours of M. de Guignes ought not to be forgotten, who attempted to prove that each of the two hundred and fourteen keys, or elements of the Chinese language, corresponded to Egyptian hieroglyphics, and were identified both by shape and signification.

We have been tempted to throw out these additional hints, because the subject is curious and well worthy of pursuit. With many of them our author is perhaps already acquainted, and for the rest he will not be unthankful. Mr. Allwood however, though from much slighter premises, presses his system still farther, and imagines that both in the language and religious rites of the islands of the Pacific Ocean he traces an evident derivation from the Ammonian stock.

‘The places consecrated’ (says he) ‘to these religious uses were termed *Morai*; and the Deity, who was supposed to be rendered propitious by this service, was called *Eatooa*. But do not these circumstances afford some slight presumption that most, if not the whole of the islands in this immense ocean, were peopled by a race which derived their extraction from Ham? His very name may be said to be retained, in some degree, in the generic appellation of those very places, which were perhaps originally dedicated to his more immediate worship. *Morai* seems to be only *Am-Or-Ai* abridged: and if this be the case, it will signify *the place sacred to Ham the Sun*. *Eatooa* may be *Ait*, compounded with some other word, or probably with only a dialectic termination; and as such may imply that the God, who is invoked under this title, must either be the Sun, or some other being who is intimately connected with him.

‘I have here spoken of what I conceive to have been the original designation of these terms; but it is probable that this has been long.

* Staunton's Embassy, vol. iii. 8vo. chap. 3.

† Hager on the Elementary Characters of the Chinese.

since lost among the natives. They have retained some resemblance to the sounds, while in the lapse of ages, and under the reign of a despotic barbarism, every vestige of their proper sense has disappeared. The Ammonian colonies, which traveled into various regions of the earth, were exceedingly numerous; they consisted of the offspring of many different families, each of which, as far as we can trace them in their religion, manners, and arts, has been found to have perpetuated, in some way or other, the name of their great ancestor Ham, as well as that of the patriarch from whom they are more immediately descended. Thus the descendents of Nimrod were denominated Nebridæ; those of Metzor or Misor, Mizraim; and those of Chus, Cuthim, *Χουσιγενὲς γένος*, &c. If I may be permitted in this place to hazard a conjecture respecting the origin of these islanders, who have, for so many ages, been unknown to the more civilised part of the world, I should say, that it is possible they may have derived their descent from Phut, the son of Ham. There is much less known with certainty concerning the lot which attended the posterity of this patriarch, than that which befel the other branches of the same great family. They have never been particularly distinguished by the voice of history; but seem to have taken themselves away very early from that part of the world which was destined to be the theatre of all the great exploits of the first ages. They seem notwithstanding, prior to this time, to have been infected with the same idolatrous principles which spread themselves so diffusively over the terraqueous globe, and were probably concerned in the dispersion from Babel. Thus much is certain, that there are still the vestiges of some Ammonian rites observable among the people of whom I am speaking; such as their Morai, human sacrifices, and names of deities. It is impossible to say with certainty by what means they came to their present insular situations, so remote from any continent and from each other; yet it is plain that they must have proceeded from a stock common to them with the whole human race; and it is equally obvious, that in the name of their deity Phutaphaihe, whom the inhabitants of the Friendly Islands suppose to preside over the sea and its productions, we may discover the compound Phut-Apha; which implies, that Phut had at some time or other been deified among them under the emblem of fire, and, consistently with the theological principles which prevailed in early times, had been worshipped as the Sun.' p. 399.

We have not time to investigate these etymologies, but cannot avoid adding to our author's observations on the celebrated cemetery of the southern islands, that there seems to be a resemblance too strong for accident, both in sound and appropriation to religious rites, between these Morai and the plantations of *Μορεαί* (Moreai, *olive-trees*) with which the Academia at Athens was overshadowed, and where religious rites were originally paid to Academus its founder, who is expressly declared by Eupolis to have been a god, and is supposed by Mr. Bryant to have been Cadmus himself. These *Μορεαί* (Moreai), or groves of olive-trees, were not held sacred in Attica alone,

but uniformly over all Egypt; whence probably the religious veneration was imported, and the upper part of which country was denominated Saït, or *the region of olives*, as were its inhabitants Saïtæ. The colony of Athenians who migrated from Egypt were probably conducted by Cadmus; but they certainly preserved the name of Saïtæ long after their arrival in Attica, ἀποικὸς Σαΐτων. Diod. Sic. i. 24. Minerva, the immediate goddess of the Athenians, was in like manner entitled Saïtes, and the Μόρεα (Morea) or *olive-tree*, was peculiarly sacred to her. It acquired perhaps its earliest veneration from the olive-branch which was brought by the dove to Noah prior to his relinquishing the ark. The Ammonian term for a dove was Ion (ἰων): and hence another colony of Cuthites entered the region of Greece under the appellation of Ionians; and the dove itself was consecrated to Venus, the goddess of harmony and love.

We meant to have entered upon our author's conjectures respecting the *real* history of the Titans—the greater part of which is nevertheless, in our opinion, as *fabulous* as that of the Grecian poets and mythologists; and it was also our intention to have animadverted upon his origin of the Greek characters; but the space we have already allotted to this very elaborate work must totally preclude us from all further comment. Our readers will collect our estimation of its merit from the comprehensive manner in which we have reviewed it.

ART. III.—*Elements of the Philosophy of the Mind, and of Moral Philosophy. To which is prefixed a Compendium of Logic.* By Thomas Belsham. 8vo. 9s. Boards. Johnson. 1801.

AN elementary work of logic and ontology, equally distant from the unintelligible intricacies of some German authors, and the flimsy superficial detail of many English introductory writers, has been long, in our judgement, a great desideratum in the literature of this country. In the latter subject, controversy had added to its difficulties; and a short perspicuous statement of the opinions of each sect, with its chief arguments and objections, must be highly useful. In all these respects this volume is a valuable assistant. It may be advantageously recurred to by proficients as a monitor to aid their recollection, and may be consulted as a comprehensive body of references to the best authors.

The treatise on logic is short and perspicuous: it is what logic should be—a guide of the human mind in its most complex operations, a detector of errors and absurdities, a sun that dissipates the mist of confusion, and exhibits every object in its most perspicuous view, in its justest light—the ‘euphrasy’

which clears the visual orb. Mr. Belsham's object cannot be explained in better words than his own.

‘ The following sheets contain the substance of a course of lectures, which the author delivered to his pupils, upon some of the most interesting subjects which can occupy the attention of the human mind.

‘ The author's sole end was the investigation and diffusion of useful truth; and his desire was, not to influence his pupils to adopt his own opinions, but to excite in them a spirit of inquiry, and to assist and encourage them to think and to judge for themselves.

‘ With this view, in all disputable questions he has endeavoured to state the evidence on both sides with fairness and impartiality, and has in no case intentionally omitted or mis-stated any arguments which have been produced in favour of hypotheses which appear to him to be erroneous. Nevertheless, while he was solicitous to do justice to the opinions of others, he did not regard himself as under any obligation to conceal his own.’ P. I.

Having offered these observations on the treatise of logic, we shall pass on to our author's metaphysics.

After some judicious reflexions on the nature and use of the philosophy of the mind, or perhaps its natural history, Mr. Belsham speaks of the rules of philosophising, and the utility of hypotheses, as suggesting an inquiry how far they quadrate with facts. These are the subjects of the introduction; and the author begins with a general account of the faculties of the mind. He seems willing to exclude the innate principles or moral instincts, and, with Hartley, to consider perception as a capacity for pleasure and pain, and the power of associating ideas to be sufficient for explaining the whole scope of mental phenomena. On this point, however, we must hesitate; though, from what we shall observe in other parts of this article, we risk by such skepticism the character of consistency. In reality, it seems to involve a very intricate and extensive question, viz. the existence of instincts which appear in brutes, and occasionally, we think, in the human species; and it remains to be considered whether these should not be added to the principles laid down by Hartley, as necessary to explain all the facts of the human intellect. We mean however, as we have said, to hesitate only; for these facts have not been accurately detailed; and some circumstances of the animal œconomy, which may contribute to illustrate the question, have not been sufficiently investigated.

Mr. Belsham treats of the sources of all intellectual phenomena which have been just mentioned, according to Dr. Hartley's system. The doctrine of association is very clearly and correctly explained; but, in conjunction with his ‘Philosopher and Guide,’ when he speaks of the effects of the vibrations excited, he falls into various errors, from an imperfect acquaint-

ance with physiology and pathology. Dr. Hartley was himself an able physician ; but, immersed in the mechanical doctrines of his day, which perhaps originally recommended the tenet of vibrations, his particular explanations are, through the whole work, erroneous ; and it is singular as well as unfortunate that no medical commentator of extensive information and ingenuity has started up to offer liberal criticisms on this subject. Even in the page (43) which now lies open before us, Mr. Belsham, from Dr. Hartley's works, confounds stupor and sleep. If, as is highly probable, the nervous influence should eventually be found to be the Galvanic or electrical, we shall be able to approach the temple more nearly : we can never, in our imperfect mortal state, expect to penetrate to the shrine. The explanations, however, of the effects of different powers on the nervous influence, unless we mistake largely, will be rather resolvable into chemical than mechanical phænomena. The doctrine of vibrations, in its principle, we consider as impregnable ; but the vibrations excited must be those of a fluid as peculiar to the nerve as the magnetic fluid is to the iron, and as coërcible by the coats of the nervous fibril as the electric fluid is by glass. We speak analogically only ; though farther discoveries may give the suggestions a more unquestionable shape and a more literal meaning.

The fourth chapter is on sensation ; and the organs of sense, with their respective functions, are well described, with the exception of a few of the errors of Dr. Hartley, or such as arise from the author's not writing in his own profession. He evidently has not a musical ear ; for of all the sources of pleasure derived from music, he overlooks that which must have been immediately obvious to a person possessed of the nice discriminative powers which it affords.

The fifth chapter is an excellent one, on the intellect. The first section is on truth and falsehood, knowledge and opinion, assent and dissent, nature and kinds of evidence ; the second, on words and propositions ; the third, on the origin of assent to various classes of propositions ; the fourth, on innate ideas and principles, the evidence of the senses, and the existence of the immaterial world. On the latter subject we may again enlarge ; but we cannot avoid observing in this place, that, though we believe the existence of an external world, we should find a great difficulty in proving it, or convincing a skeptic of its reality. All our ideas, we believe, are exclusively derived from sense ; but there is a class referable to indistinct internal sensations, which Mr. Belsham has not noticed. These are called by Dr. Cullen ideas of consciousness. Hunger is one of them, and there are numerous others of a similar kind.

The phænomena of memory are detailed with great precision and propriety.

‘What that affection of the brain is, which by the constitution of human nature causes memory, we cannot absolutely ascertain. The hypothesis of vibrations, which has been already explained, is the most probable. It is trifling to object, that if the existence of impressions upon the brain could be proved, memory would remain as unaccountable as before: all which this hypothesis pretends to, is to advance a step in tracing the process of the connexion between external objects and mental feelings. It is curious to observe that Dr. Reid, after starting several objections against the commonly-received hypotheses, is obliged to admit (p. 341) that “many well-known facts lead us to conclude that a certain constitution or state of the brain is necessary to memory.”—Reid on the Intellectual Powers, p. 388—342.’ p. 136.

We did not design to enlarge on any metaphysical disquisition suggested in this volume, as it would be apparently misplaced in an account of a work purely elementary: yet the application of the doctrine of vibrations to memory, and the phænomena of dreaming, has not hitherto claimed sufficient attention. We have often promised to engage in the inquiry, but have been prevented, and can now only offer the outline.

There is no fact better established in the animal œconomy than that the repetition of action gives greater facility. This is sufficiently obvious in the muscular system; but, though we deny irritability to nervous fibres, the same law must be admitted equally in the nervous system. The mathematician follows with ease trains of abstract reasoning which would fatigue common minds; and the physician examines and combines various discordant symptoms with a facility which has suggested the idea of a sixth sense:—vibrations therefore of a given nature are again more easily excited by the same causes in a less degree, or by inferior powers in an equal degree. When, consequently, ideas are once impressed on the mind, the recollection is more easy. But what are those inferior powers which again excite the vibrations, and give the impression of recollected images? Association is certainly a very powerful one; but there are circumstances in which we cannot perceive its influence, and in dreams it can have no place; yet dreams are a combination of distorted recollections. To those who admit of an immaterial principle seated in the brain, and wandering over the tablet of former impressions, the explanation is not difficult; but, for ourselves, we cannot admit this principle, because we can never trace its actions isolated from the body. In the human frame, life is inseparable from the solid mass, and seems to consist only in an organisation not essentially impaired. This at least is all we can perceive; and though we by no means deny the existence of an immaterial principle *superadded*, it can make no part of our reasoning respecting phænomena, where its separate

influence is undiscoverable; or where the connexion or the medium of mutual influence is unknown.

The only agent which we can perceive acting in the brain, to produce memory or recollection, independently of association, is the action of the arterial system. The arteries, we know, are capable of exciting vibrations, though the means by which they produce this effect are unknown. Thus the ideas, the recollections, the combinations of a phrenetic person, are remarkably acute and rapid. The Paris mendicant, recorded in this volume, could be rendered stupid by checking the circulation. When the powers of mind are peculiarly active, we are sensible of increased circulation in the head, or, where not equably increased in all the vessels, of confusion. Where the circulation is rapid and irregular, as after excess, the dreams are confused, and the recollection of what has passed is imperfect. To say that the circulation is not equable in any one organ may appear gratuitous; but it may be easily explained. Thus in fever, the circulation in all the extreme vessels, either cuticular or secretory, is impeded. We must suppose those of the head to be similarly affected. In old people, previous to apoplexy, the mind is confused; and in such cases we know the blood is confined to the sinuses. In those who have had injuries in the brain, the former train of images is followed with difficulty: we knew a man who, after a concussion of the brain, could not for many months count more than three, and after many years could not numerate twenty. The circulation therefore, increased equably in all the vessels of the brain, if not too rapid, renders the intellectual functions more acute; if too rapid, irregularly so; and if increased partially and irregularly, it renders these functions confused. If it be once then admitted that the circulation in the arteries can excite vibrations, we want no more to give a clue, at least to the cause of memory and dreams.

To advance one step farther on this subject, we must attend to what passes in the mind when memory is exerted. If the arterial circulation can excite vibrations, the consequence must be that images are constantly raised. This we believe to be true; and we are only insensible of them in general because they are not peculiarly interesting. This must not be left on supposition only. Let a person be seised in the most listless moment, and asked, without hurry, what he is thinking of? He will answer nothing, but will soon recollect some image which had been before him. Again: we say a thought strikes us; that is, among the crowd of images constantly presented, one is interesting enough to arrest the attention. In this crowd some of the former vibrations are renewed; we then suddenly recollect, or the image is recalled by an associated idea. Once

more: we attempt to recollect, and in that case investigate what passes in the mind; when the subject, or an associated one, fixes the attention; or, by leading the attention to kindred topics, we are soon brought to what we wish to recover. In proof of this, who are those who have bad memories? Men whose dull nerves are susceptible only of imperfect vibrations, or whose inattention never admits of active impressions.

Such is the outline of a doctrine which may be greatly expanded with numerous illustrations, but which cannot be rendered more clear. It may at some future period make a part of a liberal commentary on Dr. Hartley's work, long since in embryo, and which, but for the loss of a valuable associate, might have been before this time completed. The theory of dreaming, offered in different numbers of our journal, is a part of the same train.—But to return to our author, from whom we hope we have not largely wandered.

The second section of this chapter is on succession and duration, in which the usual doctrines are well detailed; but we meet with nothing peculiarly interesting. We feel a little repugnance to some of the common doctrines, but are unable to bring them into a 'tangible form' in a short compass.

Mr. Belsham seems to have given a correct and summary view of the controversy respecting the existence of space. We suspect that he is willing to argue it away. In this however we cannot agree with him, though we fear the controversy would be verbal only. The argument which we consider to be decisive is, that if, for instance, the Deity would create fifty millions of solar systems more, there must be space for them; since, if there were not, something must prevent; therefore something must be given to limit space—*q. e. d.*

The question of identity is discussed with peculiar accuracy and conciseness. Personal identity must exist, together with a consciousness of this identity, either permanent or reproduced. This must, according to Dr. Watts's system, depend on permanent stamina, a doctrine to which our author is apparently partial. We will not enter into another disquisition, but could render this opinion highly probable.

On the question, whether consciousness be ever interrupted, Mr. Belsham speaks his own opinion more plainly than in other places. He allows that the possibility of uninterrupted consciousness must be allowed, but that this will not prove it to be either true or probable. Our opinion must be clear, from what has preceded, that consciousness must exist, in different degrees, while the circulation is continued with any activity in the brain, whether we retain the recollection of it or not.

The chapter on the imagination is also excellent. The first section is on its phænomena, dreams, and reveries—a subject to which we need not return. The second section is on 'imper-

fections in the rational faculties;' to which our former ideas will equally apply. The third is on the phænomena of brutes analogous to the human faculties, and the percipieny of vegetables.

Brutes have life, and many of the intellectual faculties; but whether their life and intellect are connected with an immaterial or an immortal principle, is not necessary for us to decide in this place, as it was not necessary to determine the former question with respect to man. It is obvious that they are not accountable creatures in a future state, because they are apparently incapable of forming abstract ideas. The percipieny of vegetables is an idle fancy. Dr. Darwin adopted it as susceptible of poetical ornament, and then was led to defend it as a philosophical truth;—but 'must we swear to the truth of a song?'

The eighth chapter is on affections, natural and acquired, and treats of instinct, wit, habit, the origin and classification of affections. We cannot enlarge on any of these; yet on the subject of instinct we could wish, did our limits allow, to offer a few remarks. We shall select a part of our author's observations, not only for their merit, but as a specimen of his general manner.

'The existence of this principle in brutes, and that in a very high degree, is allowed almost universally; and instinct is observed to lead them to those actions which are most necessary to their own preservation, and to the continuance of the species.

'Dr. Darwin has endeavoured to prove that what is called instinct in brutes is the effect of imitation, instruction, and experience. His facts are curious, and his reasonings are ingenious and plausible. He has at least proved that instinct is not always uniform, and that it is modified by circumstances. He has also shown great sagacity in analysing the natural symbols of the affections—fear, grief, pleasure, and the like; and without natural signs, as he observes after Dr. Reid, no artificial ones could be invented or understood.

'All actions to which animals are impelled by instinct are performed with so much readiness and assiduity, that it seems reasonable to believe they are attended with pleasure, though some of them are effected with great labour. Such is the instinct by which a bird builds its nest, and that by which the bee constructs the honeycomb.

'Instinct, as far as it goes, excels reason; but it is limited to few objects, and is incapable of much variety, or of considerable improvement. Hence it is that brutes do not profit, like rational beings, by the wisdom and experience of former generations.

'To account for the instincts of brutes, Dr. Hartley conjectures that, from their bodily make, certain vibrations spring up in them at certain seasons of the year, and at certain ages, mixing themselves with their acquired ideas, so as may best direct them to provide for and to preserve themselves and their young. This he calls a kind of

natural inspiration, as proceeding from the same stated laws of matter and motion as the other phenomena of nature.

‘ This is a gratuitous and unsatisfactory hypothesis ; and Dr. Hartley acknowledges the extreme difficulty of the subject. Could Dr. Darwin’s theory be established, it would harmonise much more satisfactorily with that of the association of ideas, and with the hypothesis of vibrations.

‘ In addition to the facts mentioned by Dr. Darwin in the section above referred to, remarkable instances of the wonderful power of instinct may be seen in the references below ; viz. in the bee *, the ant †, the wasp ‡, the beaver §, and the termites ||.

‘ The natural appetites of the human species are generally regarded as instinctive, but perhaps improperly. The sensation of hunger is produced by a certain state of the stomach, and is no more innate than the sensation of colour or sound. The suction of an infant, when applied to the breast, is not the result of a previous knowledge of the action to be performed, which would imply an innate idea, but is excited automatically by the impressions made upon the nervous and muscular system, which is then extremely irritable. And by degrees mastication and deglutition, which were originally automatic, become voluntary acts. The origin of the other desires, and actions, which are commonly thought instinctive, admits of a similar explanation.

‘ The uniformity and universality of these feelings is no proof that they are instinctive : similarity of natural constitution and of external circumstances sufficiently accounts for these facts.

‘ The error of those philosophers who trace all the affections of human nature, and the phenomena of mind, to instinctive principles, has been already stated and obviated.’ p. 190.

This is a faithful detail of what has been done ; but much more is required. Our own sentiments, as we have said, are not matured ; and we would decline entering into the discussion, at least till many of the facts are better ascertained.

The ninth chapter is on the will ; and the doctrines of liberty and necessity are admirably discussed. Mr. Belsham, with the ablest metaphysicians, ranges on the side of the necessitarians.

The tenth chapter is on power, the eleventh on immateriality and materialism, and the twelfth on the evidence of a future life. These disquisitions merit our highest commendations. Our own opinions are sufficiently obvious, and in general we agree with Mr. Belsham.

The elements of moral philosophy admit not of much discussion ; they are, like the rest of the work, peculiarly clear and

‘ * Nature Displayed, vol. i. p. 168—202.

‘ † Guardian, vol. ii. Nos. 156, 157.

‘ ‡ Nature Displayed, part i. p. 126—143.

‘ § —————, part ii. p. 106—114.

‘ || Philosophical Transactions, vol. 71. p. 139—193.’

comprehensive. We need only, as a specimen of our author's opinions, transcribe his definition of the moral sense.

'The moral sense is that faculty, affection, or state of mind, which excites an instantaneous, disinterested approbation and love of what is considered as virtue, and disapprobation and abhorrence of what is considered as vice, when perceived in ourselves or others.'

P. 384.

We need not add any general character of the work, or repeat our approbation of it. For ourselves, some apology is requisite—particularly for enlarging so far on an elementary book, and for the manner in which we have considered it. Though elementary, however, it contains much more than many professed treatises, and engages so deeply on different subjects, that it unavoidably drew us into some discussions which in prudence we might have avoided. We have indeed treated the subject rather as physiologists than metaphysicians; but, while metaphysics contain only the natural history of the human mind, and the mind and body are so inseparably united that we can merely trace the functions of the former through the medium of the latter, the mind can only be considered as a part of the corporeal system; and we think the failure of metaphysicians has chiefly arisen from their defective knowledge of physiology and pathology. We earnestly wish that the system of Dr. Hartley were resumed by some physician of ability; for we are convinced that it may be improved and illustrated by numerous facts, and by facts so important as to entitle it to more praise than it has even hitherto received from the first metaphysicians who have succeeded him.

ART. IV.—*De l'Influence attribuée aux Philosophes, aux Francs-Maçons, et aux Illuminés, sur la Révolution de France. Par J. J. Mounier.*

On the Influence attributed to Philosophers, Free-Masons, and to the Illuminati, on the Revolution of France. By J. J. Mounier. —Translated from the Manuscript, and corrected under the Inspection of the Author, by J. Walker, A.M. 8vo. 5s. 6d. sewed. Wallis. 1801.

THE reveries of a Robison and the impostures of a Barruel receive their death-blow in this publication. Flattering the prejudices of the thoughtless and the unprincipled, these two writers availed themselves of the moment when the horrors of the French revolution excited the utmost indignation against any one who could be supposed, either by his counsels or his actions, to have assisted in promoting its cause; and it was natural for those who were in possession of power or privileges to receive with complacency every such attempt to palliate the

faults of different governments, and to throw the whole blame of the revolution on philosophers and men of letters. Absurd as is the idea, that literary and scientific men, continually disputing with each other on the subject of their respective opinions, should conspire together to overthrow all social order, all good government, and every trace of religion,—or should have the power of committing such mischief if they could thus conspire,—no sooner was it advanced than it became accredited by all who were either unable or unwilling to refer the causes of the French revolution to their genuine source: and the idle dreams and self-conceits of visionaries and fanatics, with whom Germany has at all times abounded, were adduced as convincing proofs that the French government was overthrown by the efforts of secret societies. Philosophy, free-masonry, and illuminism, were compelled to be the genuine parents of Jacobinism; and it was not considered, that, among the members of the famous Jacobin club, scarcely one was an illuminate, nor a tenth part free-masons, and few possessed, or even affected, the least pretensions to philosophy. Illuminism was never known in France; and it was extinguished in Germany before the French revolution; and even in this latter country its influence was not a thousandth part so extensive as that of Mr. Wesley's methodist societies in England. Free-masonry and philosophy have been cultivated in France, not by the revolutionists, but by those who, in consequence of the revolution, have been compelled to emigrate to other countries.

Few persons are better qualified than the author of this work to appreciate the real causes which effected the overthrow of the French monarchy, nobility, and clergy. He was a principal character in the first national convention; and if he took an active part with those who wished to see France in possession of a free constitution, he was not the less a determined enemy to all who aimed at the destruction of her monarchy and the introduction of anarchical principles. When the irresolution of the cabinet had rendered every attempt to support the crown inefficient, and the power of the anarchists began to be paramount, the author retired to his own province, to prevent, as much as in him lay, the devastation of its fields, and the total destruction of the habitations of ease, luxury, and industry: and when faction had at length so reared its monster head, that a man of his independent and upright principles became necessarily an object of suspicion and a marked victim to lawless power, he retired from a nation unable to receive his services, or to afford him the security to which he was entitled. From such a person, acquainted with the secret springs which influenced the conduct of the members of the first convention, who has beheld the operation of those measures which, during the American war, were sapping the foundation of the government of his own country; who was well versed in the

writings of the men who gave the tone to a great part of the higher classes in France; from one who was a principal agent in the earlier scenes of its revolution, and a material sufferer by its progress; from a man of judgement, matured by experience and by adversity—a candid statement of facts, combined with their causes, will be perused by impartial persons with great satisfaction, and deserves to be held up in opposition to works of a different tendency—to the phantoms of a deranged mind, and of that party-spirit which still advocates the cause of popery.

Philosophy and philosopher are now words used at random; not to express what the terms themselves imply—a love of wisdom,—but an attachment to the theories, the dreams of a capricious imagination, ignorant of the real nature of man, and knowing no rules but those of lawless and brutal force. Every sincere friend of liberty, whom our forefathers would have esteemed for philosophical knowledge,—if in his writings any thing be even accidentally advanced against the intrigues of a court or the corruptions of a minister, if any thing appear in favour of the imprescriptible claims of the subject,—is immediately stigmatised under these terms, as a demagogue and an abettor of faction and revolution. Nothing can equal the absurdity of such a conduct; for on the same principle Christianity itself might be treated as a foe to the human race, because there have been wicked popes and Jesuitical societies maintaining anti-social principles. Our author makes a just distinction between true and false philosophers—between those who have imbibed some portion of the spirit of a Bacon, a Locke, and a Montesquieu, and those who are led away by the caprices of a Rousseau and the wit of a Voltaire. To the former we are in the highest degree indebted; and if in the latter there be a great mixture of indecency and irreligion, our acrimony against them should in some degree be mitigated by a recollection of their efforts in favour of the victims of superstition and bigotry, and their endeavours to introduce a proper detestation of religious intolerance and civil despotism. We are to balance then the good deduced from the true, with the evil derived from the false, philosopher; and the excess, were it in favour of the latter, would be found far too small for the production of so great an event as the French revolution. The wealth of the lower classes, and their increase of knowledge, the poverty and immorality of the higher, the insufficiency of the crown to support them, the contests between the crown and the courts of law, and, especially, the derangements in the finances—all tended to introduce, in the reign of a weak prince, that change in the system which was soon followed by the most atrocious disorders. Of these disorders the philosophers indeed, equally with the royalists, became the victims; among whom many were advocates for monarchy: but not a single man was to be found, unless we dignify

with such a name the Robespierres and the Marats, who countenanced the horrors of anarchy. M. Mounier had an opportunity of noticing the real effects of the political measures that occurred, the decrease of the power of the crown, and the advance of that of the people—effects that have been experienced in various countries, in which the passions have in general had full exercise, rather than the calm dictates of philosophy. These measures are explained with great perspicuity; and his remarks on the characters and influence of Mirabeau, Barnave, Rabaud, Necker, and others, throw great light upon the first movements of the revolution.

The celebrated club of the Jacobins, so called from a convent of Jacobins, or an order whose patron was St. James, could not in such a work pass unnoticed; and the following account of them is entitled to our attention.

‘ This name was conferred upon them by derision; they gloried in it; and this denomination was extended to all the societies of the same kind established in the provinces. They were composed of enthusiasts, a great number of ignorant persons easily misled, and of many covetous and cruel men, who disguised their ambition under the appearance of an ardent zeal for the general happiness. The members of those societies corrupted and bribed the populace of the cities, whom it was so easy to render ferocious. Become the chiefs of a numerous troop of brigands, they struck all the citizens with terror, and subjugated the legislative assemblies. They caused those to be put to death without pity who opposed their opinions, those whose riches they wished to seize, those who disapproved of their fury—those even who refused to approve of them, their own associates, in order to punish them for having stopped in the career of their crimes from lassitude or remorse, or in order to diminish the number of their rivals. In the eyes of those tyrants, all the qualities which command respect, all the advantages which procure influence, became motives of proscription, merely because the persons who possessed them did not belong to their sect, and might one day obtain the affections of the people.

‘ There is no system purely political, and considered independently of the actions of those who adopt them, which can entitle them to a name so justly odious. A man is not criminal if, remaining obedient to the laws, he delivers his opinion in a public discussion, without obliging others to conform to it. It is not because the Jacobins professed maxims contrary to good order that they ought to excite indignation. If they had taught false doctrines without propagating them, like Mahomet, by the fear of death, it would have been easy to refute them, and to prevent their consequences; so much the more easy, as, even in the time of their greatest power, they had never seduced but a small part of the French nation. It is the same with respect to the publication of principles favourable to an absolute democracy, as with respect to every other false doctrine, Truth would triumph from the very first moment, if respect for jus-

tice were preserved in discussion, if constraint were never to be substituted for persuasion.

‘An unlimited democracy is, it is true, the most pernicious of the three simple forms of government, and the most difficult to maintain: but the despotism of one, and an absolute aristocracy, can only be preferred to it as the lesser evil. The adoption of a system exclusively in favour of one of these three forms is not a crime; it is an error which all the friends of liberty will refute, in acknowledging nevertheless that the love of an unlimited democracy might be the delirium of a good man without experience; whereas that of the despotism of one, or an absolute aristocracy, often indicates selfishness and cruelty. The democratic maxims of the Jacobins have occasioned so many misfortunes, only because criminal means have been employed in order to gain them an ascendancy. They were, for most of the Jacobins, only a pretext which served to mask their ambition. What proves it is, that, after having acknowledged the plurality of voices as the only legitimate sign of the will of the sovereign, they have often taken the liberty of excluding from the assemblies the majority of the citizens, of annulling the choice of the people, and of despising the known wishes of the greatest part of the nation.

‘It is therefore having a false idea of Jacobinism, to confound it with the love of democracy. A man cannot be a Jacobin, unless with anarchical systems he unites a mind sufficiently atrocious to wish for the ruin or death of those who have not the same opinions. Nothing, however, is more common than to hear this infamous title given even to those who profess respect for all established governments, but who suppose in all the same duties, at the same time that they acknowledge in every people those rights which the friends of humanity ought always to claim from sovereigns, without disturbing the order and tranquillity of the state.

‘Those men who, for the interest of an absolute monarchy, or of some privileged families, or even for the interest of the best possible form of government, and the most perfect religious institutions, should violate all the principles of justice, and be inaccessible to every sentiment of pity, would completely resemble the Jacobins, precisely in that which ought to excite the indignation of good men; that is, in their criminal means, and in their indifference for the misfortunes of others. Thus, when we would transfer this name to others than those who have gloried in it, we might say that there are monarchical, aristocratical, and superstitious Jacobins, as well as democratical.’
P. 120.

A Jacobin club could evidently not have been formed even by modern philosophers: their influence has been confined within much narrower limits. ‘They have contributed,’ our author justly observes, ‘to spread among all classes the hatred of arbitrary power; but philosophy has no connexion whatever with the circumstances which produced the revolution.

‘The crimes and misfortunes which have accompanied it have been chiefly the effects of the composition of the orders, of the impru-

dences of the court, of the ignorance of political principles, and of the corruption of manners. I acknowledge that these causes have given greater importance to the false theories of several celebrated authors; but, in assigning a part to the errors of modern philosophy in the calamities of which we are witnesses, it is also just to assign a very great part to the errors of those who are not philosophers—to the resistance of those who endeavour to maintain the ancient abuses, and to revive the prejudices destroyed by the knowledge of the age.

‘It is likewise just to acknowledge that the labours of the philosophers have had great influence on the changes which justice authorised, which reason distinguishes in the midst of so many errors and crimes, and which can only be condemned by fanaticism or ignorance.’ P. 124.

The notion that free-masonry and a revolutionary spirit are closely united is so fraught with absurdity, that, in a country where characters of the first respectability in every class of life are known to be free-masons, any attempt to vindicate such an order might seem superfluous. But free-masonry in England differs much from that on the continent; and some foreign societies have ceremonies too ridiculous to pass current with the gravity of this country. Still such incongruities had nothing to do with the revolution; and the presidency of the duke of Orléans did not arise from any political views, but from the splendor of his birth, which gave dignity to the society at large. We may judge of professor Robison’s accuracy, if other proofs did not abound of the little attention he has paid to that quality so essential to good writing, by the denial which our author makes point blank to the imputation cast on him by the professor, of having been initiated into the mysteries of this society.

‘If what I have said on the free-masons should ever reach him, he will be surprised at the profane tone of my discourse, in which I should not have indulged myself had I been of the number of the adepts. I declare solemnly that I have never been either free-mason or Martinist. It is enough for me to obey the laws, and to acknowledge the superiors which they give me. I have by no means any intention of increasing the number of those to whose will I should be bound to conform. I am fond of enjoying all the independence which the public order can guarantee to individuals, and I shall not expose it to the fancies of a grand-master, of a superintending brother, or of a terrible brother. I detest oaths which are not indispensable, and every thing which restrains without necessity the liberty of speaking as I think.’ P. 168.

Instead of introducing free-masonry as a matter of necessity into the political system, the agents in common life are sufficient for every purpose; for—

‘—if there should not exist a single free-mason in the world, if

those who govern ruin their finances, render their armies discontented, allow disorder to be introduced into every part of the administration, and then assemble a great number of deputies of the people in order to demand succours of them; revolutions will be inevitable.' P. 171.

Bavaria gave birth to a society of Illuminati, as they pretended to call themselves. It was founded by a professor of a university; and several reigning princes of Germany became members of the institution. The plan was replete with folly; but the aim was rather to direct princes by means of wise counsels, than to introduce a mob to destroy their power. Before the French revolution took place, the papers of the society were seized, and the whole plan was destroyed; and, what is more remarkable, it does not appear by the arrested papers that any ramifications of the society had extended to France. Yet even this visionary association of Germans is supposed also to have had an influence over the French. To those who have read M. Barruel and professor Robison, the full and consistent account given of the weakness of this society, in its whole progress from birth to death, is calculated to afford complete satisfaction on this subject; and we may well dismiss the reveries of German fanatics for the sound advice with which this experienced writer concludes his work.

'Ye who sincerely desire the tranquillity of states, offer therefore to the chiefs of nations more salutary counsels. Tell them that all governments have the same obligations; that their subjects have the same rights to personal liberty; that there are countries in which this liberty is happily guaranteed by political liberty, but that this advantage is not to be acquired at will; that the efforts in order to attain it cause great misfortunes, and often produce tyranny; that it is in the power of those who govern, even in the least limited monarchies, to render this guarantee unnecessary, and to procure for their subjects all the happiness which they could enjoy in the best regulated republic—by never permitting any act of authority which is not directed by anterior laws—by gradually destroying all privileges which are not attached to public functions—by removing the distinctions which divide men into inimical classes—by opening to merit a free access to all employments, to all honours—by protecting talents when directed by virtue—by respecting public opinion—by reconciling the liberty of the press with decency, the general tranquillity, and the honour of private persons—by causing the people to be instructed in their duty—by the principles of an enlightened religion—by those of a pure morality (for if the people are kept in ignorance and superstition, they are given up without defence to the sophisms of those who wish to corrupt them). It is on these conditions that the magistrates are at liberty, or rather that they are bound by justice, to be inflexibly severe in the execution of the laws which punish conspirators.

'Tell the people that every established government is legitimate,

even that which owes its origin to conquest, when it has become necessary for the public tranquillity and order, when it is the protector of property, the defender of personal liberty. Tell them that one of the most essential rights of citizens is that of denouncing the abuses of administration, and the vices of the laws, without ceasing to obey them, without deviating from the respect which is due to the magistrates; that it is even a duty to tell the truth at the risk of exposing one's self to unjust resentments; that sooner or later this truth will become useful, but that it would be criminal to wish to hasten its triumph by violence; that the excess of tyranny alone can justify an insurrection; and that the oppression must be very cruel indeed where the evils it may produce can be equal to those which are the inevitable consequences of a tumultuous revolution in political institutions.' P. 231.

The original is written with great spirit; the version is in general faithful. Prefixed to the latter is a preface by the translator, with a proper panegyric on the author; and in translating it he has done an essential service to the British public.

ART. V.—*A familiar Treatise on the Physical Education of Children, during the early Period of their Lives: being a Compendium addressed to all Mothers who are seriously concerned for the Welfare of their Offspring. Translated from the German of Christian Augustus Struve, M.D. &c. To which are prefixed Three introductory Lectures on the same Subject, by A. F. M. Willich, M.D. &c. 8vo. 8s. Boards. Murray and Highley. 1801.*

ON first perusing this work, and the three valuable introductory lectures by Dr. Willich, we intended to have engaged at considerable length in this inquiry: we find, however, much to commend, many things to disapprove; and the latter are so minutely blended with the former, that to point out each would be a task almost endless. We shall therefore commence with noticing the translator's lectures, giving a concise view of what we conceive to be the securest path in this devious and doubtful progress, and, in the most striking parts, noticing Dr. Willich's opinions, whether they agree with or differ from our own.

Perhaps the historical sketch of the customs and manners of different nations, which constitutes a great portion of the first lecture, might have been omitted: we are seldom acquainted with their source, nor are we always certain of their effects. The present race is changed—we will not say that it has degenerated; for though we have lost the robust hardy constitutions of our ancestors, we have not their inflammatory habits, their

scorbutic nor their putrid diseases. On the whole, we think mankind have gained in health and comfort by the change. What is due to the later period of marriage we dare not say, because modes of life, and numerous other circumstances, must be taken into the account; and, if the two extremes of tender youth and imbecile old age be avoided, we see no great difference that can result from earlier or later matrimonial connexions. In the following recapitulation of what we have obtained and lost by modern refinements, we cannot wholly agree with our author. In the higher circles, there is not the imbecillity or irresolution that he suspects to exist; and we will tell him, that if it ever gain ground, it will be from his own system of a private education. The boy who has fought his way through Eton or Harrow will never be timid or irresolute in any situation. There never were more finely-drawn portraits than those of Geminus and Gemellus in the *Observer*, nor more faithful likenesses. But we forget the promised 'recapitulation.'

'A few words, then, will be sufficient to recapitulate what we have actually gained, or lost, by our modern refinements in general. The lower orders of the people, especially in large towns, appear to have acquired immoral habits and relaxed principles, instead of their ancient simplicity of manners and unshaken integrity;—the middle ranks of society are perhaps the greatest gainers, as they are better informed, and have attained more skill in such pursuits as depend upon the combined agency of mental and physical talent;—lastly, the higher ranks have become unquestionably more enlightened with respect to their *true* interest; but I cannot repress the observation, that they have also become subject to hereditary diseases unknown to their ancestors, and that the acquisition of mental powers and abilities appears to be in no just proportion to the obvious decrease of physical energy. In short, our attainments in ethics are more extensive, perhaps more systematic; but I hope to be forgiven, when I assert that the present age appears to labour under a certain mental and corporeal imbecillity, scarcely definable by words, but which is evident in that fickle conduct, in that peculiar want of resolution and mental vigour, which marks the actions of the most cultivated minds, and of which we rarely find instances among our less enlightened, but more consistent and determined forefathers.' P. 49.

The second lecture relates to the medical treatment of children. On this subject we have bestowed great attention; for we also are fathers. It is a fact that children born of healthy parents possess in general such a stock of corporeal vigor, that, instead of anxiety to preserve their health, it would not be easy essentially to impair it. If an adult require free air and exercise, the child must want the same: if the food must be adapted to the organs of the father, so must it be to those of the child: if rest to the former must come unsolicited, in conse-

quence of fatigue, to be wholesome and refreshing, so must it to the latter; he is the man in miniature, and requires only attention to greater delicacy and irritability; crying is his language, and its dialect should be attentively studied. A child never cries wantonly; he feels uneasiness or pain; he wants what he cannot call for; he feels desires which he cannot gratify. What then should be the conduct of the parent or nurse? He should first examine whether the child be in pain or unwell; next, whether cold, hungry, or thirsty. Each is soon known; for if he be not ill, he cannot counterfeit; if he cannot explain his feelings, he cannot mislead. There are few instances where an able practitioner will mistake a child's disease, though the latter cannot speak his symptoms.

Again: if he be not ill, he may be cold, hungry, or thirsty. The nurse gives food and drink, and is blamed for cramming him. By what standard is the measure of his wants ascertained? Does not each constitution require different proportions? and the error is, after an examination of the effects of either, to *persist* in the practice. If the child be quieted by food and drink, sleeps comfortably, without heat, oppression, or heavy breathing, and has healthy suitable evacuations, he certainly wanted food or drink, however often he may have had them during the day.

The dress of children should be light and easy, applied with little trouble, and fastened by strings rather than pins. Even in the present more rational period it might be much simplified, and, like an eastern robe, be put on and fastened with a girdle. In the most improved state of the dress at this time, there is only to blame the succession with which different things of different temperatures are to be worn and exchanged.

The medical treatment of children is the subject of the third lecture; and on this also truth is simply and easily attained. The declamation against quack medicines should have been confined rather to their abuse. We are equally unwilling with Dr. Willich to abridge the profits of a profession by which we live; but if the quack will prepare a medicine in a more portable and pleasing form than the apothecary, there can be no objection to ordering it. We would not put Dalby's Carmine, for instance, into the hands of every nurse, who would stupefy the child to gain an hour or two of repose; but should have little doubt of giving it to our own children, or directing its dose from an apothecary. We know, too, many forms of worm medicines which we cannot so pleasingly imitate. It is the abuse therefore, as we have said, that should be opposed. With respect to other medicines, the *materia medica* of children may be very limited. Evacuants of the stomach and bowels are the principal; and every one knows that children not only bear with advantage the action of drastics, but are

greatly benefited by them. Dr. Willich prefers the purgatives to emetics; and, were we obliged to choose either exclusively, we should do the same. Restrictants and opiates, sometimes warmed with spices, are often necessary under proper guidance; but for sudorifics and tonics we see little room, unless antimonials be classed among the former. For worm medicines, except we consider drastic purges as such, we see little occasion. Should anthelmintics be requisite, the helleboraster only is to be depended on; and this, from the smallness of the dose, may be easily disguised. In fact, fever certainly kills worms, and the drastic medicines only discharge them. We know a fine boy who had several worm fevers, as they have been called; but in every instance the fever had receded before the animals were discharged.

On other points, Mr. Northmore's and Rousseau's opinions are mentioned with respect. The object of the latter is to strengthen the mind and body before any instruction be communicated. This subject has been too often discussed to enable us to offer one new idea. We may soon return to it, and shall therefore only now take occasion to repeat what we have formerly insisted on, that the train of education should be conducted by the natural and gradual evolution of the intellectual powers. Memory is most early exerted, and we could wish it to be employed, not overburthened. While the powers of observation are engaged in the works of nature, while the mind is exercised by drawing consequences equally obvious and easy, the memory may be stored by mere amusement, sometimes even by learning rules, which should be early impressed, because they should be long retained. Rousseau's error is that of every systematic who follows too implicitly his own doctrine. The boy of early and premature intellectual acquisition seldom fills up the expectation which his first rapid improvement excited; and his mental knowledge, should it not be superficial, is often acquired at the expense of his bodily health. The chief object of a parent should be to procure the *mens sana in corpore sano*; but numerous are the hours which may be filled by improvement without encroaching on these important points. Yet this part of the system Rousseau has overlooked—his children were to be found among the *enfants trouvés*.

Mr. Northmore is himself a parent, and well qualified to judge of Rousseau's doctrines; yet he must know that the physical education of children, as directed by the visionary of Geneva, cannot be always practised without injury, or at least without danger. He also, with our author, speaks in favour of private tuition. It is a subject which we have examined repeatedly in all its views, and with all its bearings. Many a heart-ache should we have been saved, could we have acquiesced in the eligibility of private tuition; but we could only admit

it to possess plausibility, if we were to educate a recluse philosopher. The child destined to live in the world must begin to live in it from his early years, and be accustomed to endure 'fortune's buffets and her frowns' as well as her smiles, to see vice as well as virtue, and to be guarded against the deceitful colouring of the former, as well as admonition and the better experience of others, properly pointed out, can contribute to render it odious. Many have been the refinements in this line, and delusive the prospects held out by the masters of many private seminaries; but we have not seen men of *more* virtue produced from these than from the public schools, and we have never beheld men of *equal* knowledge and learning.

The introductory lectures of the translator have led us farther than we had proposed; yet, like Sterne, we have been digressive and progressive also; for we have anticipated much that might have been suggested by M. Struve's work.

When we examine the volume itself, we are greatly surprised at its having been offered to the English reader entire. The abuses of the nursery in Germany have been in a great degree corrected in England; and the management, as well as the diet, is so different in the two countries, that the rules recommended for the one are scarcely applicable to the other. But, after close attention to children, and long experience in their diseases and management, we are astonished that either should be regarded as a subject of difficulty. They are human beings, as we have said, in miniature—but still human. 'Has not the infant eyes, hands, organs, dimensions, senses, affections, and passions? If you prick them, do they not bleed? If you tickle them, do they not laugh? If you poison them, do they not die?' They are weaker than the adult; more irritable and more impetuous. But if weaker, their bulk is smaller, and they rest on their legs with less weight; they fall with less force; if more irritable, their motions are more easily appeased; if more impetuous, their violence is more transitory. Every thing excites wonder; but few things, to a child that has not been previously intimidated, excite fear. Without experience of injury he feels no dread. If he fall violently, surprise for a moment will excite a cry; but if he see no one terrified, he will not continue to cry, unless materially hurt—for an active child is careless of a slight pain or inconvenience. He soon becomes sensible of his power and consequence, and should therefore never experience either; nor should he be led to consider disappointment but as a thing of course. He should have no assistance in what he can do himself, and soon be brought to consider every assistance to be a kindness, not a duty, from those around him, and taught that it is equally expected from him to those who are still weaker than himself.

Few children are selfish unless they are stinted in food or little indulgences; but when a child is so, the remedy is, we fear, obtained with difficulty; for reason is useless. They soon acquire ideas of property, and seldom infringe on that of their companions. They have been considered as cruel, but this charge we think by no means well founded. They strike without knowing that they injure; and every feeling of their own is so transitory, that they cannot pity those in distress from a recollection of what they have suffered; and they can form no other idea of either disease or pain.—But we are wandering from our author.

After some collateral disquisition, M. Struve gives general principles of education applicable to the early periods, the conduct to be observed during pregnancy, with some remarks on injurious and superstitious customs, handed down in succession among midwives. The whole of this might have been greatly shortened or suppressed, as even in the remotest provinces these customs are in a great degree obsolete. The chapter on the proper establishment of a nursery contains a few hints of importance; but that on the nutriment of children is not very applicable to our customs. Perhaps the old maxim of *sanis omnia sana* may be applied to them, if limited to plain meat, and, when the teeth have appeared, to animal food, in different proportions, once in twenty-four hours.

The third chapter is on dress, and contains some singular fancies. In general no part of a child's dress should be tight; and the form is then indifferent, if easily put on. The chapter on walking and exercise, for the most part, is of more importance; and perhaps carrying the children in a basket, as is common in Germany, may be occasionally useful. Few authors have noticed the pernicious method of dancing the children by supporting the breast—for if the child be in danger, the ribs are forcibly compressed to secure him, and, should he fall backward, there is no support. If danced on the left hand, the right should support him under the axilla, bringing the fingers over the shoulder, and in this situation the most active child could not spring out of the arms, nor could he receive any injury from firmly holding him.

The chapters on air and cleanliness merit our approbation. What relates however to bathing is not perfectly correct or clear. M. Struve is less accurate still in fixing the limits of the warm and tepid baths; and he is erroneous in confining the child to the latter during the first two years. The cold bath may be used, within twice two months, with moderate precautions gradually lessening the heat of luke-warm water, daily. The account of professor Pallas's cosmetic we shall select.

‘ The celebrated professor Pallas mentions, in his Travels through

the Southern Provinces of Russia, lately published in Germany (vol. i. p. 232), that a Mr. Zettler, an apothecary at Astrakhan, prepared, at his request, an admirable and harmless cosmetic of the flowers of the *nymphaea nelumbo*, or, as it is called by the Indians, *lilifar*, which grows in great abundance in the inlets of the river Volga, and the fruit or nuts of which are searched for and eaten with avidity by the natives, who regard them as sacred. "These flowers," says Pallas, "have a very agreeable flavour; the water distilled from them has the fragrant and permanent taste of genuine ambra; and, used as a lotion, it imparts such softness and delicacy to the skin of the face and hands, that it deserves to be introduced as an innocent cosmetic into all the apothecaries' shops."—Although I do not approve of the learned professor's advice to introduce a general cosmetic, yet I think proper to inform the reader of a discovery which, if applied to practice, might perhaps tend to banish from the toilette of our fashionable ladies the destructive compositions of lead, mercury, and other virulent metals.' p. 348.

The two last chapters are on juvenile employments and affections of the mind. In the first part considerable improvements have been made in England; which renders it less valuable to the English reader. From the latter we shall select a specimen of the work.

'Avarice is the offspring of improper treatment: it originates from increasing the wants of children, by granting whatever their fancy induces them to demand, by overloading them with a variety of useless toys, and satisfying every wish. Thus the multiplicity of their desires, instead of being checked by prudent refusal, is constantly encouraged by the most extravagant indulgence: on the contrary, if they had remained unacquainted with a number of unnecessary articles, which not only serve for amusement, but lay the foundation for future convenience and luxury, they would never have claimed such unlimited favours. In order to remedy errors of this kind, we must steadily and inexorably refuse their unreasonable applications, especially those made with a view to obtain play-things conducive to no end; because a different conduct will be productive of endless solicitations, and parents will at length become slaves to the caprice of their own progeny.

'Ambition is likewise the result of a defective education. When children are caressed and indulged in all their frivolous requests; when their orders are considered as peremptory; when we continually tease them with questions, and offer them new proofs of our fondness; in short, when the infant miss or master is provided with a separate attendant, who is exclusively at their imperious command—how can it be reasonably expected that such mismanagement is calculated to impress their susceptible minds with any other but ambitious and despotic ideas?

'Curiosity is a laudable inclination; for a boy destitute of it affords no hope of eminent intellectual acquirements; and there is reason to apprehend that he will become an indolent and simple member of society. Fortunately, however, most children possess a considerable

share of that instinctive desire of knowledge; so that we ought rather to guard against giving unqualified answers to their questions, than to rouse their inquisitive minds for premature reflexions. For this reason, our reply should always be clear to their comprehension; and if we are obliged, from the nature of their queries, to treat them with evasion, it would be more proper to divert their attention to some sensible object, than to intrude upon them a fictitious explanation.

‘Voracity, and a longing for particular dainties, are of artificial origin, and arise in children who are accustomed to excess in eating, or in whose presence adults frequently express a degree of pleasure on having partaken of delicious viands. Young people are not naturally addicted to either gluttony or epicurism; and if their nutriment be sweet and wholesome, they will not easily require a change, which might corrupt their appetite or impair their palate. Hence substances which stimulate the latter and vitiate the former, such as spices, sweet-meats, or pastry, have a direct tendency to produce gluttons. It is however no difficult task to habituate our progeny to a frugal and simple diet, which, when diluted with plain and pure water, is most conducive to their health and future prosperity. Thus trained up, under the inspection of judicious parents, they will not overload their stomach with a greater portion of food and drink than their tender organs can digest. Besides, it deserves to be remarked in this place, that the rearing of a voracious child is attended with double the expense, which might be more advantageously bestowed on the cultivation of its mental faculties.’
P. 393.

The appendix relates to the periods of evolution during the age of childhood, and to juvenile amusements, with respect to their influence on health. These merit no great commendation, and offer no important subject of remark.

ART. VI.—*The Maid of Lochlin: a Lyrical Drama. With Legendary Odes and other Poems. By William Richardson, A.M. &c. 8vo. 3s. Boards. Vernor and Hood. 1801.*

THE dramatic sketches of Dr. Sayer have long since proved by example how well the Runic mythology is adapted to poetry. The subject which professor Richardson has chosen permits him to contrast the savage Scandinavian belief with the superstition delineated in Ossian. His story is from Fingal. It opens with a scene between Agandecca and the queen of Lochlin her mother, in which the love of the princess for Fingal appears. Her father Starno had approved and encouraged the attachment, but, from personal and religious motives, had afterwards broken off all alliance with the king of Morven, who is now therefore returned to right himself by arms. A messenger enters with the tidings that the troops of Lochlin have fled, and

that Starno himself, having been vanquished in single fight, is reconciled to Fingal. The two kings return, and preparations are made for the marriage that is to confirm their friendship.

Act II. Starno and the priest of Odin plot the destruction of Fingal. Agandecca is summoned to the temple—Her father tells her that his life is endangered, and that it is she who must save him.

' *Agandecca.* Hear me, ye powers!
Exalted on your golden thrones, beneath
The radiant canopy of high Valhala!
Now hear, and ratify my solemn vow!
I will perform whatever task or labour
My sire shall now impose; and will endure
Whatever toil or suffering he ordains.

' *Starno.* What glory shall betide thee! how thy praise
Shall beam emblazon'd in the roll of fame!
For in all periods of recording time,
In every realm beneath the cope of heaven,
When female virtue shall become the theme
Of honour'd commendation, men will say,
"Who every paragon'd the Maid of Lochlin!
Who, to preserve her father, and to save
Her people from oppression, in the prime
Of youth, and beauty, sacrific'd—her love!"

' *Agand.* Ha! sacrific'd her love!—her life!—My life
I'll freely sacrifice.—In truth, my father,
My hearing cozens my conviction:—Sure
Thou wouldst not bid me—"sacrifice my love!"

' *Starno.* My child, my gentle child, this alien prince,
So gallant in his outward seeming, hides,
Beneath his smiling courtesies, a spirit
Rank with ambition and deceit.

' *Agand.* Fingal!

' *Starno.* And now conspires, successfully conspires,
To reave me of my life.

' *Agand.* Some impious caitif
Hath been suborn'd, by envious machination,
To blast his spotless honour.

' *Starno.* Nay, his heart
Festers with guilt, even in its inmost fold.

' *Agand.* Great and magnanimous, canst thou allow
The taint of mean suspicion to infect
And stain thy upright thoughts? Or thus incline thee
To lend an ear to spiteful tales and glosses?

' *Starno.* Go to! he is thy lover! and thy tears,
And vows, and promises, a specious veil
To hide the mystery of thy deceit,
Leagu'd in the guilty tie, thy sorrow flows
For the detection, not for the design.
Nay, weep not so, nor mar the peerless grace

That wins such loyalty of princely passion.
I've reign'd full long enough : henceforth, thy years
Shall run unwearied their career of joy.

* *Agand.* No joy, no comfort shall I ever know :
Lost to thy love, lost to thy dear esteem,
I care not now for any joy on earth.

* *Starno.* But thou hast sworn; and thy spontaneous oath
Is register'd above.—This sudden gloom,
And pealing thunders, are, with awful menace,
Sure intimations of offended heaven.

And lo! the priest of Odin! See in phrensy
He rolls his fiery eye, and fearless scans
The blazing path of the tremendous lightning.
Aghast he pauses; and his heaving breast
Toils with extreme emotion : now his lips
Trembling, and pale, mutter in broken sounds
Strange accents, falt'ring, and uncouth : and now
His gaze is fixt on thee.

* *Agand.* Almighty power!
Save me! defend me!

[*Exit Starno.*]

* *Re-enter High Priest.*

* *High Priest.* Save thy native land,
Thy father, and thy people, from destruction!
Repent thee of thy folly; purge thy bosom
From the pollution of intended guilt,
The taint and baseness of a low-born passion.

* *Agand.* With daring purpose, or with conscious will,
Never have I incens'd celestial power.
Yet, holy seer! if e'er, by reckless word,
Or inconsiderate deed, or by omission
Of sacred duties, I have thus incurr'd
The wrath of heaven, O tell me the amount
Of my unwilling trespass! interpose,
And save me; for thy orisons arise
With powerful intercession.

* *High Priest.* I can chain
Th' impetuous winds, and from her silver sphere
Call down the troubled moon : I can arrest,
Reluctant in his course, the star of day :
Can, with the potency of magic spells,
Shake the vast mountain, heave the solid earth
From her foundation; and, with wild uproar,
Can drive the affrighted ocean to his deeps :
I can unbind the fetters of the grave,
And from the dust call forth the shivering ghost,
Gasping with faltering accent, to reveal
The horror of his doom. I with a breath
Can blast thee; in thy livid veins congeal
The living current, and thy frame, condens'd,
Change to a mass of marble. Odin claims

The life of him whose lawless arm would seize
The sceptre of our kingdom ; and requires
Thee to resign him to his destin'd dole ;
Nor to reveal what thou hast seen, or heard,
Till Vengeance have her fill.

' *Agand.* Ha ! can I move?
And breathe ?—I've suffer'd change ! I'm fashion'd now,
By thy volition, a mere passive engine,
Doom'd to perform thy pleasure. Yet, ye powers !
Who rule the destinies of human life,
If ye require me to defile my soul
With perfidy, and base inhuman guilt,
I will not deem you powerful, but compell'd
Yourselves by dire necessity.

' *High Priest.* Beware,
Rash maid, of impious utterance !

' *Agand.* Well I know
That heaven, in mercy, and for our amendment,
Tries us with sore affliction : but will heaven
Require us to be guilty ?

' *High Priest.* Thou wert born
To be the ruin of our land, and whelm
Thy father with despair, whose dying breath
Will blast thee. Yet thou might'st have proved the stay
And prop of Lochlin, and have risen the guardian
Of Odin's holy worship. Now, approach,
Thou most afflicted, ill-requited father !
And to preserve thy nation, and thyself,
From woes unutterable, here pronounce
A solemn ban on thy rebellious child.

' *Re-enter Starno.*

' *Agand.* Forbear ! my honour'd father, O forbear !
Ye holy ministers of heaven, that cleave
The sky with livid lightning, pierce this bosom,
Before my father tear me from his heart.
I am no more the thing I was, I'm model'd
To move by your direction : I am reft
Of reason, will, and inclination !—Oh !
That I were reft of them !—But I obey.

' *High Priest.* And now the solemn cov'nant is enroll'd
In fate's immutable, eternal record.' p. 26.

Act III. All things are prepared for the marriage ceremony. Fingal, alarmed at the evident disquietude of Agandecca, expresses his suspicion of treachery: his bard Ullin pours a song of prophetic fear. Agandecca however is led in by her father, and the priest commands her to present the poisoned cup.

' *High Priest.* Illustrious pair ! Morven and Lochlin's pride !
May Odin, with his heavenly host, regard
This covenant with complacency, and shower

Celestial influence on this fair alliance !
 Fingal, to thy betroth'd, selected bride,
 Present that garland, interwoven with flowers
 Of sovran virtue, as an emblem meet
 Of honour and esteem. Thou, royal virgin,
 Loveliest of northern maidens, to thy consort
 Present this cup, in token of thy fealty,
 And kind endeavour to allay his cares.
 O may that precious liquor yield composure,
 And gentle comfort from the toils of life !

' Agand. (trembling, and receiving the cup.) And of that comfort
 may not I partake ?

Have I no need of solace ?

' High Priest. Hold ! profane not
 The sacred mystery with thy reckless deed.

' Agand. Believe me, holy seer ! if this contain
 Soft antidote, or medicine for the pangs
 Of heart-felt anguish, I am much in need
 Of the refreshing beverage.

' High Priest. Peace ! beware !
 Nor with unseasonable speech disturb
 This holy rite. The vollied lightning darts
 With instant fury from the depth of heaven,
 And cleaves the heart of whosoever dare
 Profane our solemn act.

' Agand. And shall I then
 Become insensible ? Shall I be free
 From anguish ? and my heart no longer throb
 With direful horror ? Come, thou rapid flame !
 And rescue me from suff'rance ; and I'll hail thee
 A minister of mercy !

' High Priest. Woës, and pains,
 The miseries that fancy, when the rage
 Of fever fires the wild'ring brain, presents
 With fiend-like visages, shall in thy lot
 Be realised, if now, with heinous insult,
 Thou dare incense the wrath of heavenly power.
 Proffer the precious beverage ; it implies
 The vow of fealty and sincere obedience.

' Agand. Fealty to thee, and to thy will obedience ?

' High Priest. Nay ! to thy faithful and illustrious bridegroom,
 Whom, by this solemn deed, thou wilt espouse
 Thy husband, and thy lord.

' Agand. (Throwing away the cup.) Fealty to him !—
 Down to the ground, perfidious potion ! down !
 Now let the levin flash, and Odin thunder,
 And the deep cavern'd earth gape to receive me !
 No dread of punishment, and no reward
 Shall ever force, or lure me, to commit
 A deed that the pure spirit of my soul
 With condemnation and abhorrence spurns.

' *High Priest.* What awful profanation ! hapless maid !
What cause impell'd thee to this impious act ?

' *Agand.* Ask *you* the cause ? 'tis a tremendous cause !—
It is, alas ! that I am doom'd to sorrow !
Doom'd by your wisdom ! not, I trust, by those
Who govern and have pity on mankind.

[*Exeunt Agandecca, Queen, and their attendants.*] P. 47.

The fourth act opens with a song of Ullin the bard. He urges Fingal to quit the country. Agandecca also, labouring with the secret that she dares not disclose, entreats him to fly :—her character is well supported.

' *Agand.* Fingal, thou know'st
That not a wish or thought were ever harbour'd
Within this bosom, that would shrink abash'd
From the severest scrutiny of truth.

' *Fingal.* I know thee pure, even as the light of heaven !

' *Agand.* Nor am I sham'd to tell thee, that my heart,
Which never glow'd with any flame but that
Imparted by thine own, prays and implores thee
To speed thy parting hence. Thy generous bosom
Will long remember me !—Nay ! no embrace !
I know thy tenderness ; but, from this hour,
I hold all tenderness of love an alien,
And banish'd from my bosom. For my soul
Is arm'd for higher purposes ; has duties
Of awful import to perform : and these
Duly discharg'd, as honour, and the power,
That in my breast informs me ; shall I die ?
No ; I will act as th' inmate of my soul,
The beam that issues from the throne of heaven
To light my road of trial, shall direct me. [*Exit.*] P. 64.

Starno, understanding that the king of Morven is resolved to depart, requests that at least they may separate with an appearance of friendship, and therefore invites him to hunt the boar on the following morning : he has prepared an ambush, and in his anger he discloses his purposed vengeance to Agandecca, telling her that the sound of the clarion will be the signal for her lover's death.

Act V. Agandecca discovers the treason to Fingal, first obtaining from him an oath to spare her father's life. The clarion sounds—the troops of Morven are in readiness, and

' *An engagement, as here described, passes along the back part of the scene.*

' *Agand.* See ! to deal immediate death,
Flies the falchion from the sheath !
And along the woody glade
Flashes the pursuing blade.

Louder yet the furious roar !
 Now the forest streams with gore.
 Cruel, cruel men, assuage
 Timely your inhuman rage.
 Turn on me th' avenging sword !
 Let me perish undeplor'd :
 Me, the cause of vengeful hate !
 In my heart your fury sate.
 The shouting ceases : the disast'rous fates
 Are ratified ! and now an awful pause
 Succeeds ; and now what dismal doom awaits
 Me, of this feud the miserable cause !' P. 86.

This song is very absurdly introduced—we cannot conceive any thing more ridiculous. In the event, Agandecca, running to save her father is stabbed by him. Starno, repenting too late, kills the high priest: he himself is saved from the sword of Fingal by the dying prayer of his daughter.

Professor Richardson will rank higher among critics than among poets. We remember his *Essays upon Shakspeare* with a feeling that renders it painful to censure a name so respectable. The lyric parts are even more feeble than the dramatic.

A few short pieces fill up the remainder of the volume.

ART. VII.—*A Tour from Downing to Alston Moor.* By Thomas Pennant, Esq. 4to. 1l. 11s. 6d. Boards. Harding. 1801.

THIS Tour is introductory to the author's Scottish Journey; for the latter commences at Alston Moor: and its termination, by Hackfall and Fountains Abbey to Harrowgate and Bramham Craggs may, it is said, be expected in future. Our author's own account of his progress we shall transcribe from his '*Literary Life*,' as quoted in the advertisement.

'The subject of part of this journey will be found among my Posthumous Works, illustrated with drawings by Moses Griffith. This will take in the space from Downing to Orford; from thence to Knowsley, Sefton, Ormskirk, Latham, and (crossing the country) to Blackburn, Whalley-abbey, Ribchester, Mitton, Waddington-hall, and Clithero, most of them in the county of Lancashire. In that of York I visited Salley-abbey, Bolton-hall, Malham Coves, Settle, Giggleswick, and Ingleton. I then crossed the Lune to Kirkby-Lonsdale, and visited all the parts of Westmoreland and Cumberland omitted in my printed Tours of 1769 and 1772; and, finally, I finished this MS. volume at Alston, near the borders of Durham.'

Our respect for Mr. Pennant,—for we think we have fully proved that we possess no inconsiderable regard for his memory

by checking the forward injudicious zeal of his panegyrist,—our respect, we say, has carried us to the extreme verge, and we must deprecate any farther publication of these antiquated accounts. The country through which he passed is now essentially changed; and though it may be alleged that his narrative in general relates to very distant æras, and the events of other centuries, yet in a tour we have a right to expect a description of the present state of the districts through which his course is directed. The drawings of Moses Griffith, also, are no very valuable additions; though, in his delineation of ancient remains, he succeeds far better than in that of natural objects. Some of his picturesque drawings from nature, in Mr. Pennant's other Tours, burlesque the accounts they were intended to illustrate. The present unreasonably splendid and expensive volume is full of the representations of the remains of former times; and many of these, we repeat, are well executed. One or two are added from a different artist, and may have been introduced by the editor.

Our readers will perceive that the traveler proceeds from Downing northward, deviating somewhat to the west, to Ormskirk, and thence north-east to the borders of Yorkshire; but he seems to have advanced no farther into Yorkshire than Malham. He thence returns westward to Kendal in Westmoreland, and continues nearly in a northerly direction to Appleby. He enters Cumberland at Penrith. From Penrith he takes a circuit a little to the east, and proceeds to Longtown, on the borders of Scotland, through Brampton, visiting Askerton hall and some of the neighbouring spots, to Alston Moor. We shall add the

‘LIST OF PLATES.

‘Painted glass at Warrington; Orford-hall; tomb of sir Thomas Boteler; Edward earl of Derby; Charlotte countess of Derby; Sefton church; Lydiate chapel; Houghton tower; sir Edward Osbadiston; Clithero castle; ancient altar at Ribchester; Kirkby-Lonsdale bridge; Dr. Shaw; Overton church; Tomb of sir — de Musgrave, &c.; Wharton-hall; Philip duke of Wharton; Lammerside-hall; Pendragon castle; Brough church; Appleby castle; tomb of the countess of Cumberland; Three-brother tree; Anne Clifford's column; Naworth castle; Llanercost priory; Beu castle.’
P. viii.

We find it difficult to copy any adequate specimens of the present volume. To the antiquarian it will be sometimes interesting; but to the general reader, to the admirer of nature, either in her simplest or most ornamented dress, there is little to attract. It is our business, however, to enable the reader to judge for himself; and we shall select passages of different kinds for this purpose.

We meet very early with a description of a distinct class in

society, which has been usually confounded with the nobility: indeed in Scotland, where the Saxon government never extended, they were really of superior rank, and in some other districts their holdings were of a different description.

‘ The *tains*, thanes, or gentry, who held of the king during the Saxon period, in this tract, held their *teinland* by payment of two *ora* for every plough-land; by assisting in building the houses of the king, in the same manner as if they had been villeyns; in making the fisheries, and the inclosures and toils within the woods: if they failed, they forfeited two shillings, and after that were obliged to attend till the work, whatsoever it was, was completed. They were also to send, for one day in the month of August, men to cut the royal corn, or forfeit the like sum. The royal manor was at that period at Derby, and contained six berewicks or townships; had fifteen caracæ, or plough-lands, a forest two leagues long and one broad, and an aerie of hawks.

‘ If any of these thanes committed a theft, or *forestell*, i. e. obstruct any one on the way, probably for the purpose of forestalling, or committed *beinsfar*, i. e. flies his country on the commission of any crime, or broke the peace of the king, he forfeited forty shillings.

‘ If any of them either drew blood from, or ravished a woman, or did not attend the *scyre-mote*, or county-court, without a reasonable excuse, they were fined in ten shillings; and if they departed out of their hundred, and did not answer at the court, on being summoned by the *præpositus*, or *hundred-greve*, forfeited five shillings. This court appears to me to have been the *folc-mote*, where all the freemen of the kingdom were obliged to appear annually, with their arms, according to their degrees, for the inspection of their officer, who was to examine whether they were in good order.

‘ If the *hundred-greve* directed any of them to do his service, and he refused, a fine was imposed of four shillings.

‘ If any of them was desirous of quitting the royal lands, he might, on payment of forty shillings, be at liberty to go wheresoever he pleased. If any wished to succeed to the lands of his father, he must pay an acknowledgment of forty shillings; which if he refused to do, both land and money fell to the king.

‘ These thanes were the gentry of the Saxon times. They were not created, but received rank according to increase of property. At that period there were *eorls* and *ceorls* (earls and churls), *thegn* and *theoden*, thanes and under-thanes. “ For, if a churl thrived so as that he had fully five hides of his own land, a church, a kitchen, a bell-house and a gate, a seat and several offices in the king’s hall, then was he henceforth the thein’s right worthie. And if a thein so thrive that he served the king, and on his progresse ryd in his householde; if then he had a thein that followed him; the which to the king’s five hides (ploughlands) had, and in the king’s palace his lord served, and thrice with his errand had gone to the king, he might afterwards, with his fore othe his lord’s part play at any great need. And if a thein did thrive so that he became an earl, then was he afterwards worthie the rights of an earl; and if a merchant so

thrived that he passed thrice over the wide sea by his own crafte, he was thenceforth a thein right worthy." Let me add, that, so late as the reign of Henry I. they were placed in rank immediately after earls, and before the knights.

' By this we may see a wise policy in those early times, by the great encouragement given to industry; that promotion attended frugal ambition, and sloth was punished with a continuance in a low and servile state.

' Verstegan, p. 233, translates *theyn* or *thegn*, as free servants. "Hence," says he, "cometh *thyen* or *thiene*, to serve; and that the prince of Wales's motto, *Ich dien*, I serve, is derived from the word *Ik thian*, *d* and *th* in our more ancient language being indifferently used.' P. 6.

The evidence of the Roman road passing over the river at Latchford, though supported by the 'learned Whitaker,' our author thinks of little value, as the rampart was thrown up in modern times by his 'honest friend Matthew Lyon, to form an elevated retreat for sheep in the time of high floods.' Antiquarianism has produced many a sickly offspring; and the *learned* Whitaker is one of its *weakest* sons. We have often met him on this ground, and treated him with little ceremony. Mr. Pennant himself frequently sneers at him, but seldom troubles himself to oppose him.

The account of Sankey Brook navigation is antiquated, and its present state might have been added. The same observation may be extended to the duke of Bridgewater's canal, and many similar undertakings. The state of the manufactures has also been greatly altered: some have flourished exceedingly, and many new ones been introduced; others, on the contrary, have considerably declined:—but it is not our business to introduce a supplement to the Tour.

The account of Knowsley, the seat of the earl of Derby, and the eventful history of that family, was to us interesting, as it contains many facts not generally known.

The descriptions of churches and monuments are perhaps too extensive; but tastes differ:—we would preserve the essential facts without the detail. The account of Latham-house, and the Roman antiquities at Ribchester, are in a great measure interesting, but admit not of an extract. We shall select a short specimen of our author's manner from his description of Bolton-hall, one of the gloomy residences of our ancient gentry, whose modes of life merit a description before the memory of them be wholly lost, if it were only to serve as a contrast to the satirists of the present manners. Nothing could be more truly uncomfortable.

' I crossed the Ribble at Sawley-bridge, and, after a short ride, visited Bolton-hall. This is one of the few ancient houses which existed at least prior to the reign of Henry VI., belonging to some

of the common gentry. It is a very plain building; the hall is ascended to by several steps; it is very dark, has a timbered roof, and a narrow gallery, whose floor and stair-case is formed of massy oak. The situation is on one of the *collines* of the country, finely backed with wood, but little less gloomy than when it gave protection to the vagrant Henry, who by turns took shelter in the different houses of this neighbourhood. He left here behind him, as memorials, a pair of boots of brown tanned leather lined with fur, the soles of a most uncommon narrow form, the legs furnished with buttons in the spatterdash fashion, the tops great and high.

Here are also a pair of his gloves, which show him to have had a very small hand: these are likewise furred, but with no finer materials than the hair of the common deer. I was also shown the spoon that Henry used to eat with; and a well, in which he is said to have bathed, which was for a long time as much venerated by the country people as that of our St. Winifred; for the poor prince, from the innocency of his life, and his great sufferings, wanted nothing but canonisation to make him as respectable a saint as most in the popish calendar.

This place is at present owned by Christopher Dawson, esq. in right of his mother and aunt Pudsey, heiresses of the estate. The Pudseys had been many centuries in possession: they came originally from Barford upon the Tees, and are said to have sprung from a natural son of Hugh Pudsey, bishop of Durham, who died in 1194. In the reign of Edward II. one of his descendents married one of the co-heiresses of John de Bolton; and from that time the family have chiefly resided here, Barford having been long since alienated. The other daughter bestowed her share of the Bolton estate on Salley-abbey. Bolton-church is about half a mile north of the hall, is dedicated to St. Peter, and a rectory in the gift of Mr. Dawson. It has in it several memorials of the Pudsey family—such as an ancient font, said to have been brought from Forset-church in Richmondshire, in which parish stands Barford, their former seat. About the font are the arms of Percy, Clifford, Tempest, and Hamerton.—Pudsey and Laiton quarterly; Pudsey *per se*; Banks *per pale*; Pudsey and Tunstal; and this inscription—*Orate pro animabus Dni Radulphi Pudsey milit. et Emmae uxoris ejus, et Dom. G. Pudsey, fil. ejus, quondam rector. eccl. istius.*

A very curious altar-tomb, with a slab of black marble on the top, ten feet long, five feet nine inches wide, and nine inches thick. On it is most curiously engraven the figure of a Pudsey in armour, with his arms, three mullets on his breast; his head resting on two deer; a vast sword hangs on one side of him, a shorter on the other. On one hand are two of his wives, on the other a third—all in mantles down to their heels; long petticoats, vast spreading caps, and with most taper waists. Beneath the parents are three rows of their offspring, to the amount of twenty-five, distinguished by their dresses as warriors, prelates, abbots, gowmsmen; besides nine daughters, in the dress of the times; and over each is the person's name, and an engraven arch of Gothic foliage.

It is probable that the tomb here described was designed for Henry Pudsey of Bolton, esq. (who had a numerous issue), as ap-

pears by the following inscription, formerly thereon :—" Hic jacet Henricus Pudsey arm. Dns de Bolton, qui construxerat hanc cantariam M°CCCCC°IX° : et Margareta, uxor ejus, quæ obiit A° Dni M°CCCCC° : quor. animabus propitiatur Deus." (MSS. in Bibl. J. C. Brooke de Coll. Arm.' P. 103.

The introduction of the following descriptions requires no apology.

' I breakfasted at the hamlet of Malham, about a mile and a half farther ; took a walk by the side of the Air here, a rapid torrent, through a stony valley, to visit the celebrated Gordale Coves, a vast chasm open to the sky, embosomed in rock ; one side projects, and in a manner wraps round the tremendous concavity, and impends so as to form a vast hollow beneath, sloping inwards from top to bottom. The material is a solid limestone, with only fissures enough to admit the growth of a few large junipers above. Out of the concavity, at a vast height, bursts forth a copious stream, which must have had a fine effect ; but the passage having been destroyed by a great flood, much of its beauty is lost. This and another stream from Gordale-scar, a tremendous precipice a little to the west, form the river Air, which, passing by Gargrave near Skipton by Leeds and Ferry-bridge, empties itself into the Ouse below Armyn-chapel.

' Mr. Lightfoot observed several very rare plants about these picturesque scenes. At Malham Crag, the *draba muralis*, Fl. Ang. 1, 278 ; and the *draba incana*, Fl. Sc. 1, 338 ; both called in English *whitlow-grasses*, from their supposed virtue in that disorder of the fingers : the *actæa spicata*, or *herb Christopher*, Fl. Angl. 1, 228 ; it is also called *bane-berry*, a stinking plant, chiefly among the repellents, yet to be used with caution, as the berries are venomous ; perhaps it lies under worse repute, as toads delight to shelter under its shade : the *polemonium caruleum*, or *Greek valerian*, and a variety with a white flower ; the *saxifraga hypnoides*, or *moss saxifrage*, Fl. Sc. 1, 224 ; and the *satyrium albidum*, or *white satyrion* : and on the stones of the rivulet, which issues from the crag, the *lichenoides gelatinosum foliis angustioribus uniformibus* of Dillenius.

' At Gordale Cove are found also the *Greek valerian*, and the *thalicttrum minus*, or small *bastard rhubarb*, or *meadow rue*, whose leaves, mixed with other pot-herbs, says old Gerard, do somewhat move the belly.

' I returned to Malham, ascended a steep hill, and crossed a range of mountains over a bad and unfrequented road, with a most dreary prospect around, of vast extent of stony mountain, mixed with scanty pasturage. Gordale-scar appeared to great advantage beneath, the sun shining full on it, and showing its precipitous surface as smooth and resplendent as glass.

' I saw Malham-turn in a bottom amidst the hills, a small lake about two miles round, famous for trout and perch. The waters which flow from this lake immediately sink under ground, and form a subterraneous river about half a mile in length, and appear again, in open day, bursting out from the precipice of Gordale-scar.

' The stones on the hills I was traveling over were abundantly

scattered about, and of singular structure, flatted at top, and laminated beneath, evidently the work of water, and the nodular subsidences at the great event of the deluge.' p. 108.

' Among the plants (of Ingleborough) the botanist will find that pigmy willow the *salix herbacea*, Fl. Sc. 12, 600; and the *S. reticulata*, or wrinkled willow, 601. The sweet plant the *rhodiola rosea*, or rosewort, Fl. Sc. 11, 619, grows here; useful to the Greenlanders for food; to the natives of the Feroe Isles in the scurvy; the fresh roots, applied in form of a cataplasm, are said to relieve the head-ach and to heal malignant ulcers: a water, fragrant as that of roses, may be distilled from them. Those elegant plants the *saxifraga oppositifolia* and *autumnalis*, Fl. Sc. 1, 222, are to be met with here; and the *actea spicata*, spoken of before.

' My friend met with here the *epilobium angustifolium*, or rosebay willow herb, Fl. Sc. 1, 196, a flowering plant worthy of our gardens. We have of late discovered that the down of the seeds has been manufactured, with cotton or beaver's hair, into stockings, filleting, bindings, &c. The down is obtained by drying the seed-vessels in an oven, then thrashing and riddling the seeds from the down, which is carded with the cotton or fur. The beastly Kamtschadales brew a sort of ale from the pith, and have invented an intoxicating liquor from the infusion of the leaves; they also eat the young shoots which trail beneath the ground.

' To these plants I must add the *ophrys cordata*, or heart-shaped tway-blade, Fl. Sc. 1, 524; the *sedum villosum*, or marsh stonecrop, Fl. Sc. 1, 237; and the *lichen aphthosus*, or green-ground liverwort, Fl. Sc. 11, 848. It takes its trivial name from the use made of it by the people of Upland in Sweden, who, in cases of the aphtha or thrush in children, give them an infusion of this plant in milk. A decoction of it in water is besides used in Sweden, which operates as a purge and vomit, and is efficacious in worm complaints.

' The *lycopodium alpinum*, and *selago*, Fl. Sc. 11, 687, 690, are common amidst these hills: the last is a most valuable plant in the northern regions. The Swedes make of it coarse mats: the Russians use the powder of the capsules to heal galls in children, chapped skins, or other sores: the Poles, with a decoction of it, foment the heads of those afflicted with the filthy disorder of their country, the *plica Polonica*, and, as is said, effect the cure.

' It is observed that the capsules emit a light yellow powder, which flashes with a small explosion at the flame of a candle. Even this has been turned to use, and serves to make artificial lightening at theatrical entertainments.

' About the town of Ingleton are also a few scarce plants; such as the *serapias latifolia*, and *S. longifolia*, Fl. Sc. 1, 526, 528; the white bellebore, and the neesewort of Gerard, 442; and, to conclude the list, that rare and singular flower the *Cypripedium calceolus*, Fl. Angl. 11, 392, or *calceolus Dne Mariae*, or our lady's slipper of old Gerard, 443, so named from its form, is sparingly met with in a wood adjoining to this place, and again near Clapham. The oddity of the plant

has increased the passion of botanists for the possession, which has rendered it still more difficult to be met with.' P. 114.

Some species of the epilobium, the leaves of which are variegated when the roots are confined, abound on the banks of rivers in the south of England, and their seeds are copiously supplied with the down here described; but we believe no use has yet been made of this plant. The accounts of Pendragon and Appleby castles are interesting; but much of the information to be collected in this part of the kingdom has been anticipated in our author's former Tours. We were also pleased with the short (perhaps the imperfect) description of Appleby, the tomb and tower of the famous Anne Clifford, with a few circumstances of her heroic life. We shall conclude our article with one other extract; adding, that it were well if other antiquaries adopted our author's skepticism.

' Not far from hence I crossed the Eden, here a beautiful stream, and the banks finely cultivated. After riding about three miles northward, I saw, in the parish of Addingham, the noted druidical temple called Long Meg and her daughters. The circle is formed of sixty-seven rude stones placed upright, and of unequal heights: all are placed single except near the entrance, where there are two stones placed without, opposite to the two which form the entrance and part of the circle. Long Meg, as the tallest stone is called, stands sixty-one feet west from the portal, and just opposite to it: it is eighteen feet high, and fourteen in its greatest girth; is composed of red grit stone, as the others are of granite, lime, and freestone. The area of the circle was covered with corn, so I must borrow its diameter from Mr. Hutchinson, who informs us it is of three hundred feet.

' I refer the curious reader to the learned Borlase for an account of the uses of these circles. Whether this was designed for religious purposes, for national assemblies, for election of princes, or for the celebration of games, as certain circles in Caernarvonshire are reasonably supposed to be, I cannot possibly determine. Nothing is left on which to found a conjecture. It might have stood in a sacred grove of oaks, the shade of which added solemnity to the rites, were they religious: were they political, the people might have stood without the circle of stones, prohibiting a nearer approach to the vulgar; if the former, the arch-druid might have stood near the lofty stone of distinction, his entrance through the portal might be preceded by an awful procession, and sacrifices and all the *fourberie* of priestcraft be performed in the centre of the area within the sight of the trembling crowd.' P. 164.

ART. VIII.—*Sermons on various Subjects. To which is added an Address to the Deity, in the Manner of Dr. Fordyce. By the Rev. Richard Marshall, A. B. &c. 8vo. 5s. Boards. Richardson.*

IT is not very easy to answer the question proposed by the author in his preface—‘Why will people publish any more sermons?’ And his own reply is not perfectly satisfactory. He conceives it possible, by changing the form of old ideas, and adding a little new matter, to ‘compose tolerably elegant, very passable, and very useful practical edifying sermons.’ We allow the possibility; and in this exercise a clergyman most usefully employs his time; he adds something to his own fund of knowledge, and is able to communicate much to his parish: for whatever by frequent meditation he has made his own, he can instil into the minds of his audience with much greater effect than can be obtained by the finest ideas in the finest language, if merely and servilely copied by himself, and read once a week from the pulpit. But, though the clergyman be well employed in this manner, both for himself and his parishioners, it does not by any means follow that such compositions may be adapted to the public eye, and ought to increase the number under which the press has already groaned. Let the preacher be contented with the satisfaction,—and what can be a greater;—of performing his duty in his own district, and of suiting his discourses to the capacities of his hearers. ‘Tolerably elegant and very passable sermons’ may be often those best adapted to such purposes; but something more is required of publications intended for the use of the world at large; and the advice long since given to poets may not be inapplicable to divines:

“ ————— Mediocribus esse poetis
Non homines, non Di, non concessere columnæ.”

The writer evidently does not aim at distinguished excellence; he has however attained the more humble object of his pursuits, and has presented us with ‘tolerably elegant and very passable’ discourses, such as no one will go out of his way to purchase, yet which every one, should they fall in his way, may read without fatigue. The sermon on *toleration* is remarkable for the freedom with which this doctrine is maintained—a freedom indeed highly becoming the author’s profession, and respecting which, it is to be lamented that so many, who call themselves Christians, should require any instruction upon such a subject. That Christians should be intolerant, seems such a solecism, such a perversion of their Master’s precepts, that, if the history of the world for the last eighteen hundred years, and the practice of many, even in this country, where a

great degree of liberality is to be traced, did not prove the proneness of mankind to uncharitableness, we should conceive it absolutely impossible that any sect of Christians should abuse, insult, or plunder their neighbours, because they went to a meeting rather than a church; because, instead of taking off a hat at their prayers, they wore one; or listened to a preacher without, instead of with, a surplice. This wickedness in persons calling themselves Christians cannot be too often or too severely exposed; and such expostulations proceed with augmented propriety from a minister of the established church, who, if he be found to possess the true tolerant sentiments of his Gospel, will not only promote in a very high degree the harmony of his parish, but diminish the tendency of many to wander to other conventicles.

Yet, though mutual toleration cannot be too often inculcated from the pulpit, Scripture alone should afford both precepts and examples. Instances from profane history, however familiar to the minds of the preacher and the higher class of his congregation, are little known to the majority; and we suspect that the expulsion of the Moors from Spain, the day of St. Bartholomew, the revocation of the edict of Nantes, which with similar examples occur in one discourse, were far from making the impression intended on his audience. Still less can we approve of the epithets bestowed on Henry the Fourth of France, and Henry the Eighth of our own country; and the insinuation against queen Elizabeth is not only out of place, but scarcely justifiable from the most prejudiced account of her character. The following observation deserves serious reflexion:

‘ It has been observed, with great propriety, that there is a Protestant as well as a Roman-catholic popery. This we see discovering itself plainly whenever there appears in any of those churches, which have separated from the church of Rome, an intolerant, uncharitable, furious, and persecuting spirit, openly attacking those who slightly differ from them in tenets, in modes of worship, in creeds (the fabrication of men), in hierarchy, and in sacred vestments: for the same diabolical spirit incited John Calvin to burn Servetus at Geneva, as that was which provoked the Catholics in the different countries of Europe to destroy the Protestants. Let it be remembered also that persecution increases the number of those who oppose and who are punished by the persecuting power; because men are inclined to admire patient fortitude, to investigate, and often finally to embrace, those doctrines which enable those who maintain them to bear tortures with calmness and composure, and to meet death with cheerfulness and joy.

‘ In the reign of our first Charles, religious disputes and animosities inflamed personal hatred, and increased the miseries of civil war. The devastation, the plundering, and the enormities which were committed by the royal and parliament armies, as each proved victorious, are still visible in the ruins of many of our civil and sacred

edifices; and all the circumstances of destruction are too well known for me, in this place or at this time, minutely to relate. Even now Christians of different denominations are very far removed from that catholic spirit of philanthropy and toleration which ought to be their distinguishing characteristics.

‘ But I hope, from the injuries which have befallen nations as well as individuals, by the unhappy divisions which I have been describing, that Christians will never suffer their passions to be so much enkindled as to incite them again to stain the history of their religion with the commission of such shocking and enormous crimes. Let them not look on their neighbours with hatred or contempt, for maintaining sentiments differing from their own; because (the idea is not my own) it is as absurd to suppose that all minds can be brought to think alike, as that the features of every man’s countenance should be exactly similar. They are all formed by the wise and good Father of the world; and to hate, to ridicule, to abuse, to insult, or to persecute any of his creatures, is an indirect affront to his Divine Majesty.’ P. 139.

From this the general tenor of the discourse may be perceived; but all the sentiments on mutual benevolence might have been expressed without any harshness towards modern characters; and the mere precepts of our Saviour would probably have had more weight than all the inferences deduced from the state of countries where intolerant maxims have prevailed. As the preacher seems to have traveled out of his record, and usurped the province of the historian in one place, he will, we fear, in another instance, be called to account by the physician. Dejection of spirits, *ennui*, or the *tedium vite*, is a disorder by no means uncommon in this changeable climate. To resist the attacks of this foul fiend, our author has composed a prayer, to be used by the patient under his paroxysm; and in this prayer he is made to say, ‘ I confess with shame and contrition that I am often melancholy and dejected; that I am often discontented, restless, and unhappy, without any apparent or adequate cause for being so.’ The patient goes on in this manner, informing the Deity of all the circumstances usually attendant on this disease, prays fervently for comfort in the hour of death, and expresses the strongest hope for future happiness. But during the operation of this melancholy affection the patient is naturally too much inclined to be thinking of himself and his misfortune: the great difficulty is to free him from himself, and to draw forth the mind, by easy and gradual efforts, to some exertions. It is not uncommon for very pious people to miss their aim entirely with this class of the infirm; and their well-meant endeavours have a tendency to increase rather than diminish the force of the malady. In the same manner this prayer must have an ill effect, and will fix the disorder more deeply in the mind. A general impression of the duty of resignation to God in all circumstances is to be preferred to all

such precise catalogues of symptoms. And while we give the author due praise for his powers of composition, we would recommend to him to strike out of his volume several of its sheets, and present them to physicians, to be applied by themselves in circumstances where such prayers may tend to the health of their patients.

ART. IX.—*Letters on Education.* By Elizabeth Hamilton. 8vo. 7s. Boards. Robinsons. 1801.

THIS work has been long under our consideration, and we ought to apologise to the fair author for our delay; at least she may be assured that it did not arise from inattention or disrespect. Miss Hamilton's object, in the volume before us, is to explain to the anxious parent the early associations of good and evil, 'on which the direction of the affections and desires of the heart so much depend.' The second volume, which has just appeared, and will we trust be soon noticed, relates to the cultivation of the understanding.

To speak of these Letters in general, we might observe that they display great judgement, an intimate knowledge of the human heart, and delicacy of sentiment, highly honourable to the writer: yet we think she commits some mistakes, and we are convinced she has not had extensive experience in the business of education. The restlessness, the waywardness of infant minds are not allowed for: she seems not to be aware how often the curb must be relaxed, to render the check easy and effectual—how often the parent or governess must yield, in order to carry conviction to the youthful mind, at least such conviction as the mind at that age will admit. We might perhaps have collected the want of experience from the title of 'spinster,' and other collateral sources; but we would derive it from the work itself. Will she allow us to add, that she too often wanders from the subject, and occasionally digresses into reflexions not properly applicable to education?

What we have lately observed of the bodily health of children we would repeat concerning their mental improvement, that a child of a naturally good disposition is not easily spoiled. Indulgence and mismanagement may for a time injure the temper; but it will be soon restored by the commerce of the world, or indeed the commerce of a large school—an epitome of the world. Youth is the season of candor, openness, and benevolence; the baser passions by degrees take root; and for this reason, the most fatal, the most incurable mental diseases of youth, are selfishness, cunning, and avarice. The first in particular is scarcely ever eradicated,

Miss Hamilton in her opening letter considers the end and object of education. But an error which pervades the whole work is, that, though she properly contemplates the infant mind, as the blank paper on which any character may be imprinted, she makes no allowance for the future corrections of reason. Reason dawns much more early than she supposes; and we have known young people argue with a force and accuracy which have not been easily eluded. The mind thus early expanded will often correct an improper bias by its own efforts, and resist an indulgence which it has experienced to be injurious. The object of education we shall however explain in her own words.

‘ To expose the absurdity of making mere personal accomplishments the exclusive object of attention, is an easy task; but it is, perhaps, an error little less fatal in its consequences, to direct the attention *solely* to the cultivation of the understanding, while we neglect the heart. Whoever considers the operation of the passions, and the influence of the affections upon the happiness of individuals and of society, must be sensible, that if these do not receive a proper direction in early life, the acquisition of knowledge will never render a man “wise unto happiness or unto virtue, more than unto salvation.”

‘ If, upon taking these things into consideration, we acquire a proper view of the necessity of perfecting the intellectual and moral powers of our children, we shall adopt the means best suited to views so comprehensive. If we consider, with an amiable and enlightened philosopher, the object of education to be “first, to cultivate the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible; and secondly, by watching over the impressions and associations which the mind receives in early life, to secure it against the influence of prevailing errors, and, as far as possible, to engage its prepossessions on the side of truth;” the importance of the object will command our attention, and our anxiety to accomplish it will prompt to vigorous exertion.’ P. 19.

The second letter relates to the association of ideas, and the cause of their permanence. This cause is the strength of the impression, or the frequency of the repetition. Associations, permanent from the force of the impression, are those producing fear (Letter III). Though we would not assert that the terror from being left in darkness is an instinctive impression, yet it is at least one of those universal ones, which lead us to suspect the existence of instincts. The apprehension of falling is another. Each appears so early, and so generally, as to preclude the suspicion, in every instance, of terror purposely excited. Terror, frequently raised, undoubtedly, as our author observes, produces timidity, and is the parent of dissimulation; but that kind or degree of timidity is, we suspect, never the product of nursery terrors;—it is an inherent dispo-

sition, connected with the constitution; it is the timidity of the softer sex, not inconsistent with passive firmness, but wholly so with active resolution. The fear of death, enlarged on by our author, certainly never originated in the nursery. It is a part of the same constitution, which we have said cannot be produced by any error during a residence in the juvenile apartments. We would reprobate, however, as much as herself, every method of exciting fear; for this passion is evidently injurious, though we cannot agree with Miss Hamilton respecting the extent of its influence.

Associations producing aversion, the subject of the fourth letter, lead the author to examine the nature of antipathies and prejudice. The latter is defined to be desire or aversion to certain objects or opinions, by means of strong but unexamined associations. Antipathies appear so early, or, as we would rather say, from such *unknown* associations, that we have been led to consider these latter as innate, while prejudice may be allowed to arise from the *unexamined* associations of our author.

Next to the feelings of hatred and antipathy, Miss Hamilton mentions those of contempt. Expressions of this kind should, she thinks, be carefully guarded against, as they produce in the minds of those who employ them too great self-complacency. They should indeed be avoided, because a child should think nothing contemptible; should consider every thing to have its place in the scale of animated nature, connecting the chain that would otherwise be broken. The most contemptible conduct, the most contemptible insect, have each their utility; and the only feeling which folly should excite is pity. Vice must raise a different one, viz. indignation.

Much is said of the danger of connexions with servants. We admit it all; but, with Locke, we think it unavoidable. We may however ask, why it should be avoided? The child is perhaps too carefully secluded who never knows improper words, who never witnesses bad actions, or observes the effects of deceit and cunning. All that the parent can do is to guard against their effects. We would never have a child a spy on the conduct of servants, and would check every tale that he can bring from the kitchen or servants'-hall. An attentive parent will, however, soon catch the idea derived from these sources, and may with ease counteract the impression, by pointing out a different conduct or language in persons whom the child must know to be superior in station or accomplishments. We lately knew a boy who would swear, and be most illiberally abusive, before he spoke plain. The source was easily traced and corrected; and the fault was cured by a determined inattention to every offensive word. He soon grew ashamed of his language, which he observed rendered him an object of

disregard, and at eight years of age is a pattern of delicate and proper conversation. It is a great error in education to aim at preventing such contamination; it were as easy to prevent the infection of disease in the circumambient air. If infection must arrive, the counterpoison should be in readiness, and even anticipated.

The letters on religion are very full. On this subject we are unprepared to speak, as our experience is not sufficiently matured. At present we nearly agree with Rousseau. Religion is either a feeling, or a conviction, the result of reasoning. So far as it can interest children, or be more than a lesson repeated without understanding, it must be confined to the former; and, in our present opinions, we would limit it to inculcating the doctrine of a superintending Providence, from whom every blessing is derived, and by whose power every evil is averted. In submission to the dispensations of this benevolent Deity, in whom we live and move and have our being, we would at first nurture the infant mind. Prayer and thanksgiving follow of course; and these should be of the most general kind. More particular doctrines can only be comprehended and appreciated at an age far more mature. We cannot say that we highly approve of the letters on this subject. The author's opinions are with difficulty seized; and the whole wants that masterly comprehension which can alone make them the objects of our consent and approbation.

The letter on the cultivation of benevolence demands, on the whole, our commendation; yet it branches into some points with which the subject has little apparent connexion. Youth, as we have already said, is the period of openness, of candor, and benevolence.

‘ Nature early impels the mind to seek for happiness; but, before the dawn of reason and experience, the judgements concerning it must be erroneous. In infancy, all ideas concerning it are comprised in the gratification of *will*; the propensity to this gratification is encouraged by frequent indulgence, till every notion of happiness becomes connected with it. The idea of misery becomes consequently associated with disappointment; and how far these associations may affect the mind, by producing the malevolent passions, will appear evident on a very little reflexion.

‘ We have already remarked that the painful sensations make a more vivid as well as a more lasting impression than the pleasureable; from which it evidently follows, that the happiness derived from the gratification of *will* can never bear any proportion to the misery occasioned by its disappointment. Where the propensity to this gratification is strengthened by indulgence, the frequent repetition of disappointment will deeply impress the mind with the feelings of resentment, and thus render it liable to the reception of all the malevolent passions connected with it; while the pleasureable sensation

occasioned by indulgence will produce no other effects than to augment the desire of future gratification.

‘ An admirable illustration of this doctrine is given by Hartley, who, after observing that the gratification of self-will, if it does not always produce pleasure, yet is always so associated with the idea of pleasure in the mind, that the disappointment of it never fails to produce pain, proceeds as follows: “ If the *will* was always gratified, this mere associated pleasure would, according to the present frame of our natures, absorb, as it were, all other pleasures; and thus, by drying up the source from whence it sprung, be itself dried up at last; and the first disappointments would be intolerable. Both of which things are observable in an inferior degree, both in adults and in children after they are much indulged. Gratifications of the will without the consequent expected pleasure, disappointments of it without the consequent expected pain, are here particularly useful to us. And it is by this, amongst other means, that the human will is brought to a conformity with the divine, which is the only radical cure for all our evils and disappointments, and the only earnest and medium for obtaining everlasting happiness.”

‘ By the above reasoning, which is I think conclusive, it evidently appears, that were the constant gratification of will possible, (which, in the present state of things, it certainly is not) it would only tend to make the being so gratified miserable. The constant gratification of self-will must necessarily exclude the exercise of all the grateful passions. Where success is certain, hope can have no existence; nor can joy be produced by attaining that which is considered as a right. Let hope and joy be excluded from the human mind, and where is happiness?’ P. 156.

This reasoning is on the whole correct and satisfactory; yet perhaps it is not perfectly applicable to the subject. The minds of children are indeed eager in pursuit; but this eagerness is connected with mutability. Desires are violent; but disappointments are not grievous, because other objects wear an equally attractive hue. *Colligit et ponit temerè; mutatur in horas.* We speak now of children in general, not of the pampered minions of indulgence. A child may be led, but he cannot be drawn; and he should never be allowed to command. If a new object will not obliterate the eager wish for what cannot be granted, the consequence must be endured. The child will cry; he will promise ‘ to roar,’ and will keep his word. The parents’ head and heart may ache, but each will feel more pain if the infant succeed. When the child has once roared himself hoarse without success, he will not be inclined to repeat the experiment; and, if disregarded for his misconduct, will readily apologise for it. We have never found a more powerful argument than attention, or a stronger dissuasive than neglect. To say to a child of a generous disposition, ‘ No, sir! such conduct unfits you for my companion,’ and to follow this idea by a studied inattention during the remainder of the day,

we have often found effectual, if no officious servant counteract the design by an opposite behaviour. Above all, we must repeat that the parent should never yield; for a single victory will render the child a tyrant.

Habitual gratification, as Miss Hamilton truly observes, will make him miserable. It renders even adults capricious and unhappy; and frequent irritation is the parent of every malevolent passion. The whole of this subject is well explained. We wish it had been detailed somewhat more comprehensively.

The tenth letter, on self-denial, should have followed this, and we shall in general mark our approbation of it. The eighth, which really follows, is not indeed inapposite. It is entitled 'an examination into the usual methods employed to counteract the effects of injudicious indulgence.' Schools, Miss Hamilton thinks, implant worse principles or passions than they eradicate. Our opinion is different. With all the inconveniences of schools, they are the only correctives of the errors of the nursery.

The ninth letter is 'on partiality, and the associations producing a contempt for the female character.' The following remarks on the former should be imprinted on the head and heart of every parent. Partiality is perhaps unavoidable. The error consists in suffering it to influence the conduct.

'The disposition to benevolence is sown and nourished in the grateful soil of family affection. Where children are educated upon sensible principles, so that their wills are not perpetually clashing with each other, mutual affection must naturally spring from sympathy in each other's joys, and the pleasure derived from each other's society. But this affection is too often nipped in the bud by the canker of parental partiality.

'Children are so far conscious of their *rights*, as to feel that they have an equal claim to the parent's tenderness and affection. Where this claim is not allowed, and capricious fondness singles out some particular objects on which to lavish its regards, it never fails to produce the worst consequences both on the favoured and neglected parties. In the former it engenders pride and arrogance, in the latter it brings forth indignation and hatred; and destroys the sense of justice in both. It too often happens that personal defects, or personal charms, occasion this unfortunate bias in a mother's mind; sometimes that briskness which is so frequently mistaken for genius, or that dulness which is confounded with stupidity, becomes an excuse for partiality or dislike; and sometimes no excuse is attempted but the sensible one, that "it is a feeling that cannot be helped!"

'Whatever may be the motive assigned for partiality to a favourite, or for dislike to an unfavoured child, the mother who indulges her feelings with regard to either may be assured she is guilty of a crime of no light dye. She, in the first place, breaks the bonds of family affection, and sows the seeds of discord among her children,

which, as they grow up, produce envy, jealousy, and a perpetual recurrence of strife. Their youth is thus made a scene of displacency and discontent; than which nothing can be more inimical to the feelings of benevolence.

‘ If the injury done to the rest of her offspring make a slight impression on the mother’s heart, the injury done to the favourite by her ill-judged partiality is surely worthy her attention. Let the partial mother consider, that she is not only perverting the heart of her beloved darling by the introduction of all the passions connected with pride and arrogance, but, by rendering him an object of jealousy and envy, is begetting towards him the hatred and aversion of those to whom in after life he ought naturally to look for solace and support; that she may be the means of depriving his youth of the blessings of fraternal affection, and his old age of the consolations of fraternal sympathy.

‘ Nor is it the affection and good-will of his own family alone of which she robs him. No one can regard a spoiled child but with feelings of dislike. The faults which good-nature would overlook, the blemishes which compassion would regard with tenderness, become odious and revolting, when seen in the object of blind and doting partiality. Can a mother compensate by her endearments for thus depriving her child of the good-will of brothers, sisters, relations, and friends?’ P. 218.

The prejudices respecting the different sexes lead the author into a very pleasing disquisition on the treatment of women in different ages and countries. The servile state of the sex among less civilised nations is contrasted with the dignity of mind derived from example, and the splendid actions of their ancestors in Rome; but under the Christian dispensation only are women made the companions, the equals, of man. No man of sense will hold a well-educated woman in contempt. She only merits it when aiming at accomplishments unsuited to her station, and at talents which nature had denied. We do not by this mean to enlist into the ridiculous band which allows women no talents. They possess in general an elegance, and often an elevation of sentiment, which renders them capable, in many instances, of instructing and directing their husbands; but they do not naturally possess that strength of judgement, that force of mind, competent to adapt them to the more important, the more abstracted, intellectual functions. We now speak in general; for we well know that, even in those points, many women excel multitudes of men. We are aware that strong examples might be adduced. To these, nevertheless, we think we could reply with success; and women of reason and good sense have uniformly admitted the distinction. Why may not each be allowed the pre-eminence in opposite and respective lines? Each sex has its peculiar qualifications and duties: in its peculiar offices each has equal merit. Miss Hamilton,

however, shows a deficiency of experience, when she thinks that the distinction of girls and boys is not early to be recognised in their amusements. Where many of each sex are brought up together, they in some measure assimilate in their inclinations and diversions; but yet they are different. It wants not the example of girls to give boys delicacy: it is often observable very early, and seems an inherent disposition, not easily eradicated. In one family we have uniformly traced its appearance from two years old.

The eleventh letter is 'on the use to be made of objects of sense in infant education.' It contains many judicious observations, which are not however very closely connected with the title. The twelfth is 'on associations inspiring the love of wealth.' On this subject it is not easy to speak in general; for much must depend on the temper of the child. If the object be only to convince him that splendor is not necessarily connected with goodness, or even intellectual pre-eminence, the attempt is laudable; but it is difficult to say how to regulate the infant mind, either in saving or spending. In general, we have said that avarice, a species of selfishness, is one of the most fatal diseases of the infant mind: it is however uncommon, and, in endeavouring to prevent it, we may inspire a thoughtless indifference to money, which may be equally injurious to happiness. Every thing of this kind must be relative.—In the thirteenth letter, some supposed or real objections are answered; but it is still difficult to draw the line. The influence of riches and honours, as a stimulus to industry, may be beneficial; yet, at this early period, the object is at too great a distance, and its value is too little known, to produce a powerful effect. We would tell a boy, placed under our care, that superior knowledge would make him a great man; but would always add, that it would most certainly make him a happy one; and we would keep riches out of his sight, except as, by proper use, the means of happiness. To a boy of an aspiring disposition, distinction is a stronger stimulus than wealth. The remarks 'on the love of glory, of praise, of dress and admiration,' are of inferior value. Miss Hamilton has not, in our opinion, seized the proper point of view:—indeed any observation of importance belongs to a riper age than that to which these letters in general relate.

The last letter is entitled 'a review of principles, family pride, self-importance, and children's books.' It furnishes no particular subject of remark. On the whole, these Letters will be found highly interesting and useful to the parent who wishes to discharge her duty. We have differed in some instances from the author's opinion, but have not found a single precept inconsistent with delicacy, decorum, or religion.

Every remark is entitled to much deference; and if every one may not be perfectly applicable to the subject, there is nothing but what reflects considerable credit on the head and heart of the fair writer.

ART. X.—*Life of Bonaparte, First Consul of France, from his Birth to the Peace of Luneville. To which is added, an Account of his remarkable Actions, Replies, Speeches, and Traits of Character; with Anecdotes of his different Campaigns. Translated from the French. 8vo. 8s. Boards. Robinsons. 1802.*

THIS publication might be entitled an *Eloge*, or Eulogy, on Bonaparte, rather than a *Life* of him; for though it contains a vast number of interesting facts, every thing is studiously concealed which might cast a shade on his character. In France, however, no other style of painting their hero would have satisfied the public; and indeed some excuse may be made for a writer who is describing a character surrounded by such a blaze of intrinsic greatness. He has introduced the principal anecdotes that have been recorded of the first consul's life: and memoirs, which would necessarily be interesting under any mode of compilation, by no means suffer in the hands of the biographer before us, who, with the graces of the French style, combines that peculiar species of narration which renders his countrymen in general as successful in the relation of anecdotes as they have lately been in the operations of war.

We know little of the early years of Bonaparte. He was born at Ajaccio, in Corsica, on the 15th of August, 1769, whence he was transplanted to the military school of Brienne, in Champagne. Here he is said to have discovered the germs of that fixed and determined character which, in contracted minds, is usually denominated sullenness or obstinacy, and magnanimity in those of an opposite cast. He studied the art of war with the greatest attention; to which he joined the science of mathematics; while the history of politics filled up his leisure hours. From Brienne he was transplanted to the military school at Paris; and we hear scarcely any thing of him till the siege of Toulon in 1793, at which time he was an officer (but we cannot learn of what rank) in a corps of artillery. His activity and good conduct recommended him here first to the notice of Barras, and he soon became a general of brigade. In this post we find him only full of plans and speculations, till the memorable 13th of Vendémiaire (4th of October), which first brought him on the great theatre of the public. On this day he was second in command under Barras; and, instead of simply narrating, the author confines himself to the vindication

of the part he acted upon the occasion. This is unworthy of a biographer, though hastening to the brilliant periods of his hero's life, who was soon afterward appointed to the command of the army in Italy. The magnitude of his character now began to be developed.

‘ He was at the head of an army inferior to that of the enemy, ill clothed, and wanting every thing : he had treacherous allies, and a people ill disposed towards the French to deal with ; he had rocks to surmount that are almost inaccessible ; and numerous rivers, great and small, to cross : but he met firmly these difficulties, and overcame them all.’ P. 27.

From victory to victory, his marches were rapid ; and every thing seemed to succeed exactly in the manner that he had planned it in his closet. His own genius alone led him on, and fired him to encounter superior troops, and all the boasted powers of wealth and rank,—in few words, every advantage, without which, inferior minds conceive that nothing is to be acquired. It is needless to say that those very advantages soon forsook the enemy, who bent, as it is said, to his superior fortune. We cannot avoid transcribing, however, a single trait, to show that the general, who, after a hard day's battle, continued in the midst of his fellow-soldiers, anxious to alleviate their toils, deserved the fortune which was constantly his companion,

‘ On the night ensuing the long and dreadful battle of Arcola, Bonaparte disguised himself in the dress of an inferior officer, and traversed the camp. In the course of his round he discovered a sentinel, leaning on the butt-end of his musket, in a profound sleep. Bonaparte, taking the musket from under him, placed his head gently on the ground, and kept watch for two hours in his stead, at the end of which the regular guard came to relieve him. On awaking, the soldier was astonished at seeing a young officer doing duty for him ; but when, looking more attentively, he recognised in this officer the commander-in-chief, his astonishment was converted into terror. “ The general !—Bonaparte ! ” he exclaimed ; “ I am then undone ! ” Bonaparte, with the utmost gentleness, replied ; “ Not so, fellow-soldier : recover yourself : after so much fatigue, a brave man like you may be allowed for a while to sleep ; but, in future, choose your time better.” P. 68.

The first campaign, to the signature of the treaty of Leoben, is well narrated. The principal events pass in succession without too long a detail of military manœuvres—the technical resource of an inferior writer.

‘ At the signing of these preliminaries the emperor sent three of the principal nobility of his court as hostages. Bonaparte received them with every mark of distinction, invited them to dine with him, and at the dessert said to them, “ Gentlemen, you are free ; tell your

master, that if his imperial word require a pledge, you cannot serve as such; and if it require none, that you ought not." This is in the true spirit of the ancients.' p. 90.

Thus, a thousand years after its subjugation by Charlemagne, the conquest of Italy was again achieved by Bonaparte. At Paris he was received with the most lively demonstrations of public gratitude; whence he was sent plenipotentiary to the congress at Rastadt. His Egyptian plan now fully occupied his mind; and, leaving the inferior details of office, he escaped that assassination, which civilised Europe, with all her pretended horrors for the atrocities of the French revolution, never held in the detestation which so base and wicked an attempt deserved. The plan was entrusted wholly to his management; and Malta was taken before the British cabinet had the least knowledge or conception to what quarter of the earth the victorious general would bend his course. Egypt was an easy conquest. The Mamelucs resisted with bravery; but they were soon overpowered by superior skill and superior valour. While proper arrangements were formed for securing the tranquillity of Egypt, the general prepared himself for his Asiatic expedition, the object of which is not to the present moment sufficiently explained. His usual success attended him; till, baffled by the vigor and skill of the British arms, he was compelled to retire from St. Jean d'Acre; and his retreat was accompanied, we have reason to believe, with circumstances which do no honour to his character. Here a sad mist overspreads the eyes of our biographer: he casts a veil over English honour and English valour, and would endeavour to load our generous countrymen with the cruelty congenial to the Turkish character, and which it does not appear they had any means of preventing. He would make this expedition also successful. 'Bonaparte saw the end of his expedition fulfilled:—when it should rather have been said: Bonaparte, baffled in all his schemes in Asia, made a precipitate retreat into Africa.

The conqueror of Egypt was now in a situation which called for a vigorous display of his character; and, had not success crowned the results of a great mind, his fame must have been lost in a determination to quit his army, and to restore peace to his distracted country. It is evident that fresh succours could never have arrived to him as long as we were masters of the seas; and the directory of France were too feeble to contest with us the superiority on what we have proudly denominated our own element. The general laid his plan with his usual prudence; and, taking with him only a few confidential friends, embarked on the 23d of August 1798, in a vessel prepared for the voyage, and on the first of October following landed at Ajaccio in Corsica. Here he was wind-bound for four days;

but on the 16th he reached France, and at two o'clock in the afternoon entered, in the midst of shouts of applause from all the people in the adjacent communes, the town of Fréjus. On the evening of the 17th he quitted Fréjus for Paris, where, till the 9th of November, he continued silently preparing the plan which was to place him at the head of France, and, in consequence, at the head of Europe.

The state of France at this epoch is well described by our biographer; and whatever may be thought of the general's mode of acquiring power, it is evident that the directory was incapable of retaining it, and the revolution was effected with scarcely any of those horrors which had, for the preceding ten years, disgraced the French character. We may from this period consider him as the sovereign of a great nation; and his first step proved him worthy to hold the reins of government. He found his country at war; he made, in the most dignified manner, overtures of peace to the king of England, which were unfortunately replied to in the style of a special pleader. The interior of the country was distracted by priests, fanatics, and banditti; but by active and decisive steps he restored order and tranquillity in this quarter. The Austrians threatened to invade France from both Germany and Italy: his regiments were filled up with eagerness; the army of the Rhine was committed to the care of a general second only to himself; and he descended from the Alps into Italy by a way hitherto deemed impassable; and the general of the enemy could scarcely believe the assertions of his troops, that they had been beaten by an army led on by the first consul. The fate of Italy was soon to be decided; the Austrian general, compelled to change his course, advanced to the celebrated plains of Marengo, where the sanguinary battle fought upon this spot destroyed all the hopes he entertained of resisting the French with success. The termination of that engagement gave Italy to the first consul. But it is an error to imagine, that, if the last decisive attack by the French had not obtained for them the victory, the Austrians could have rescued Italy from their grasp. The plans of Bonaparte were too well laid, and he was morally certain of his conquest a few days before he had passed the Alps.

The emperor could no longer resist; his feeble attempts to evade the ratification of the treaty were baffled by the resolution of the first consul; and when the three fortresses of the empire were surrendered, nothing remained but to put an end as soon as possible to the horrors of war. Bonaparte's return to Paris was felt with all the enthusiasm of the French character. His answers to the principal bodies that waited on him with their congratulations were pointed and dignified: he received every one with kindness and complacency; and, in exchanging the field

of battle for the cabinet, displayed talents equally calculated for either post, and was now transformed into as perfect a statesman as he was before a consummate general. That stratagems should be employed against his life in a French metropolis, is not at all surprising; and the most horrible mode of assassination was devised to effect the cowardly purpose of the wretched conspirators. Who were the principals in this infernal plan, is not yet ascertained; and our biographer concludes the life of his hero with his escape from their machinations. Bonaparte could not of course betray an emotion that looked like fear on such an occasion, which afforded him only another proof of the love, esteem, and confidence of the great body of his fellow-citizens.

These are the chief traits in the volume before us, which is enriched by a variety of speeches and proclamations of the first consul, whose life is one of the most interesting that history has recorded. As far as military achievements can confer honour on the human character, Bonaparte may vie with the greatest generals that have ever appeared. It yet remains to be seen whether he possess the magnanimity of a Washington. He has performed his promise of giving peace to Europe; and from so extraordinary a man it is not too much to expect that he will restore liberty to his country.

ART. XI.—*Letters from the Rev. Mr. Job Orton, and the Rev. Sir James Stonhouse, Bart. M.D. to the Rev. Thomas Stedman, M.A. &c. 2 Vols. 8vo. 9s. Boards. Longman and Rees.*

THE characters of the writers of these Letters is well known to the religious public. If their talents were not of the first rate, they were eminently distinguished by sound judgment, piety, and a liberal disposition. They were both, moreover, men of great polemic reading, eminently attached to the duties of their profession, and both indefatigable labourers in their Master's vineyard, for the conversion of souls. One of them had been an unbeliever, a zealous unbeliever; yet, like another Paul, having seen the error of his way, he became more anxious to compensate, by the ardor of his future life, for his former transgressions. In these Letters their respective characters develop themselves in a very interesting manner: the smaller volume, however, containing Mr. Orton's Letters, we must observe, is by far the more valuable; and if those of Dr. Stonhouse had been reduced within the same compass, the reader would not have regretted the loss of many uninteresting remarks arising out of a kind of pious garrulity.

To the clergy these Letters may be peculiarly recommended, from their numerous exhortations to a strict performance of pa-

rochial duties, the variety of anecdotes relative to the clerical life, and many remarks on authors which may be useful to them in the completion of their libraries. The writers, as we have already observed, were both men of great piety—of a strictly evangelical disposition, we might indeed say, if that term had not been lately adopted to express a system of tenets and mode of conduct from which they were both equally averse. The sentiments of Mr. Orton may be seen from a very judicious letter of his on this subject.

‘ I am very glad to hear that you are come to a resolution to have nothing to do with Mr. **** in the way of correspondence or intimacy: and I hope you will extend your resolution to all men of that sort, be they ever so pious and zealous. Serious young men, struck with the appearances of piety and zeal, are not sufficiently cautious of those in whom they see them; enter into acquaintance and correspondence with them too soon and too closely, and thereby suffer many inconveniences. “Beware of men,” is a good caution in itself, and it is our Master’s too. My reason for this advice is plain.—You are not likely to do Mr. **** any good. There is no mending wrong heads, especially when they are influenced by what they think a zeal for God, and imagine that their good intentions will justify, and even sanctify, all their imprudence and irregularities. You never can make him see that he is acting wrong and imprudently. You may confute such men, but you can never convince them.—Another substantial reason why you should decline all correspondence with him is, that you will be likely to be a sufferer by him: not that I suppose he will corrupt you, or lead you into any of his irregularities; but these sort of divines will never be easy, except those who they think are pious will join in their measures and approve them. If you join in them, you hurt your own credit and usefulness, and the peace of your own mind; and your name and example will be considered and quoted as a sanction for all their irregularities. If you do not join in them, they will censure and misrepresent you, yea, and treat you worse than they would a mere formalist. I have seen many instances, and felt some of the effects of this kind of zeal, though it no way hurt me. Several preachers, and others of this stamp, with whom I had not the least acquaintance, and never saw till I came to this town, used to call upon me, supposing me, I imagine, according to their ideas, to be sound in the faith, and a well-wisher to their designs: but when they found I would not run all their lengths, and discouraged their proceedings, (especially their rash and uncharitable way of speaking and judging of others, particularly their censures of all the clergy who were not Calvinists, however pious, worthy, and useful), they began to think evil of me, and now, to my great satisfaction, I see none of them. I shall not forget the advice which a venerable old man of Northampton, with his point-collar-band, once gave me concerning such persons—“Neither bless them at all, nor curse them at all.” Vol. i, p. 100.

His farther remarks on conversions deserve at this time particular attention.

‘ Indeed, I lay very little stress upon what some divines call *conversions* ; I have seen so many instances of their coming to nothing, or that their converts have only been converted from the sins of men to the sins of devils, from drunkenness and debauchery to spiritual pride, bitterness, and uncharitableness ; and this I cannot call a saving change. I see little alteration for the better in the conduct of many who have been said to be converted. I am cautious of calling any thing by that name, where there is not a regular consistent conduct following it. Hasty impressions, which some ministers are very ready to observe and admire, are often lost in a little time, and those who have been under them become worse than they were before. I have no idea of conversion as passing a certain line, and then getting into a saving state. Conversion is a work of time ; and I see no right we have to say any are converted or become good, till one hath a longer season of trial, to observe whether they continue stedfast in the practice of righteousness, and act in every circumstance and relation, in the main, consistent with the demands of the Gospel. I wish you may have the pleasure to see many such converts.’ Vol. i. p. 118.

Thus Mr. Orton could be zealous in the discharge of his duty ; but he required something more in an acknowledged conversion to vital Christianity than a few transient emotions, occasioned by pulpit declamation or casual fits of seriousness. He expected the new convert to commence a steady examination of himself by the rules of the Gospel, to read that Gospel with attention, to study the whole of the divine life, to become a Christian from conviction ; to evince that Christianity not by the use of affected gesticulation or phraseology, but by the fruits of the spirit operating an internal change in the heart, and purifying the mind from every worldly blemish. As a proof of his judgement, we shall select the account he gives of a book which, at its first appearance, was highly applauded by the chief characters in the church, though it was, in truth, undermining its doctrines.

‘ Mr. Robinson, the author of the *Plea for the Divinity of Christ*, hath not received a regular education, but is a man of a surprising genius, and vast application. He does not appear to me to understand the controversy about the Trinity ; and has misapplied several texts, which I have taken the liberty of pointing out to him. He frequently contradicts himself, being in some parts of his performance a Sabellian, while in others he seems to favour the Athanasian doctrine. In reality, I take him to be a Sabellian, or else I do not understand him. I wish none would meddle with that controversy but those who understand it. I have read many treatises upon the subject, and some angry and uncharitable ones, whose authors did not understand it, but wrote without any clear ideas. I think Mr. Ro-

binson's book will be useful, to show the difficulty of the point, and to abate the confidence and censoriousness of many.' Vol. i. p. 250.

With this opinion we may contrast that of Dr. Stonhouse in the next volume.

' Robinson is a keen, sensible man, and a spirited writer. His Defence of the Doctrine of the Trinity is one of the best books we have on the subject. But I am grieved to find that he is since embarked with Priestley. What infinite mischief to Christianity has that one man done !' Vol. ii. p. 253.

In these two divines we have an instance of the common and uncommon mode of judging. Orton understood the nature of the controversy ; he knew the difficulties attending it ; he distinguished accurately between the various modifications which, in different ages of the church, have been introduced in the doctrine of the Trinity. He saw, through Robinson's work, that it was deficient in precision, that the writer was evidently not orthodox, that, in departing from orthodoxy, he had not formed in his own mind any clear conception of the character of Christ as the son of God. Stonhouse, on the contrary, saw in him only some keen and spirited attacks on those who defended the strict unity of God as incapable of being divided among persons ; and he conceived him therefore to be a defender of the Trinity. We might perhaps add, that the doctor himself seems to have formed as incomplete a notion on this subject as the advocate he commends in this controversy. Orton would not have been surprised at seeing Robinson united with Priestley ; but he probably would have told his friend Stonhouse, that ' the defence of the doctrines of the Trinity ' was far more likely to create disbelievers than all the works that Priestley had dispersed over the world.

Dr. Stonhouse gives us another instance of his inaccuracy.

' Since I have been here, I have read the two first volumes of Robertson's History of America. Very excellent ! He is to publish two more volumes, in order to bring it down to the present times. I see plainly he will side with the Americans against the ministry. Surely the dissenters are very highly to blame thus to oppose government.' Vol. ii. p. 118.

The good doctor forgets that the term *dissenter* is not applicable to a member of the church of Scotland, which is as decisively established by the laws of the land in the north as the church of England in the southern part of the island. His remark on franks is in a better style.

' I received your letter in sir P. Hales's frank, which I sent you. But never send a *single* letter in a frank ; that is like *walking in boots* ; which whoever does, *walks in effect* in shoes of a guinea or five-and-twenty shillings a pair.' Vol. ii. p. 146.

The advice with which he concludes another letter is equally good.

‘Borrow, if you possibly can, Doddington’s Diary, (afterwards lord Melcombe) and read it. ’Twill open your mind much, as it has done mine, in regard to all the deceit, intrigues, baseness, irreligion, and misery of those whom we falsely call great; and confirm the biblical account of the fall of man and the corruption of human nature.’ Vol. ii. p. 350.

Where the two writers concur in recommending a work, a clergyman will seldom be misled in following their recommendation; but if he purchase every thing the doctor praises, he will find a want of room for those authors who deserve his attention in a greater degree. The first volume of this work he cannot turn over too often; the second may occasionally amuse a leisure hour.

ART. XII.—*An Essay on the Way to restore and perpetuate Peace, good Order, and Prosperity, to the Nations.* By Bryce Johnston, D.D. 8vo. 4s. Boards. Ogle. 1801.

THE way recommended by this writer is the chief, if not the only one, by which the object in question, at all times so important to nations, and now from revolutionary events made more particularly desirable, can be obtained. A serious return of man, in all ranks, to the duties of religion would assuredly both restore and secure peace to Europe. Infidelity and superstition are its prime enemies: the latter had ruled with an iron sway for ages over the minds of mankind; and the vices engendered by the former were the means adopted by the Supreme Being to drive the latter from its post. The present essay is divided into four parts. In the first the nature of religion is explained; the second treats on civil society and civil government; the third points out the influence of religion on society; and the last expatiates on its necessity, in the present state of Europe, to restore peace and good order.

In every part great earnestness, with some degree of prolixity, prevails. The writer does not mean by religion the mere form of any particular church, but that vital principle which individuals in every church should possess: he is less anxious about the form than the spirit. He can see the imperfections of both churches and governments, and points out with a firm hand the necessity of attending in either to the changes produced in the minds of men by the revolution of ages, and by that constant communication with each other, which has been introduced by the press, as well as by other improvements of civilised life.

‘ Religion, the devotion of the heart to that God who is greater than the heart, and knoweth all things, must be a free-will offering. God accepts of the will for the deed, when the deed is not in our power; but he will not accept of the deed for the will. His command and his promise to every religious person is, “ My son, give me thine heart.” “ I will put my law within them, I will write it on their heart; I will be to them a God, and they shall be to me a people, a *willing people* in a day of my power—a peculiar people, zealous of good works.” Hence religion never should be enforced by human penalties, nor compelled by external force; because, though these, when applied to weak or wicked persons, may make hypocrites, they never can make religious persons, by enlightening the understanding, attracting the affections, convincing the judgment, and determining the will. Religion should be taught by proper addresses to the understanding and the heart; by all the means of moral suasion; especially by those means of reading, of preaching, of hearing the word of God, of prayer to God, and of the sacraments of the New Testament, which are ordained of God and recorded in the sacred scriptures. Hence no external profession, and no external observances, are religion, or any part of it, though enjoined by the Almighty, unless they flow from, and are regulated by, a renewed and sanctified heart.’ P. 42.

With this impression of real religion on his mind, he surveys its various modes with a different eye from that of a sectary.

‘ But as God hath not said in his word, that the church of England, that the church of Scotland, that any one of the dissenters from either, of whatever denomination they are, is the only true church of Christ, nor hath specified in his word all the peculiar marks by which they are in fact distinguished from each other, he dare not fix on any one of them exclusively as the only church of Christ on earth. The more truly religious any man is, he is the less under the domination of bigotry; and the more superstitious he is, he is the greater bigot. Every candid and judicious person, acquainted with the history of the church and of mankind, must have uniformly observed that the bigotry of particular churches and of particular men hath always been in proportion to the number of doctrines, and especially of external observances of mere human institution in these churches, or which make up the superstition of these men. I use the term superstition, because such doctrines and such observances being above, or different from, the law of God, are strictly superstition (*super statutum*) and not religion.’ P. 121.

As forms of religious worship cannot bias his mind, the names appropriated to forms of government do not carry him away from the essential characters of government in general.

‘ Governments are either free or despotic. Despotism is not confined to the tyranny of one person, as superficial thinkers imagine, or as some designing men attempt to persuade the world. That government is free, in which the governors rule by equitable, just, previously fixed, and public laws; whether these governors be many

(the people), few (the noble), or one (the monarch). And that government is despotic in which the governors rule by their own arbitrary will, without equitable, fixed, and public law; whether these governors be many, few, or one. If one tyrant is grievous, it will not diminish, but greatly increase the oppression, that there are an hundred tyrants. The Roman republic swayed a most despotic sceptre over the distant and extensive provinces of that huge empire. Whenever the territory of a republic becomes very extensive, all the parts of it which are distant from the seat of government must feel the iron hand of despotism.' P. 165.

The true cause of revolutions in any government, as explained by this writer, leads to a mode of prevention which, however obvious and adequate, is not likely to be resorted to.

' Such great and awful events, attended and followed with such important consequences, cannot take place under the administration of divine Providence without a sufficient cause. The real and primary cause of revolutions is always the moral depravity and perversion of the men who make up the nation. That depravity, in some instances, may be more prevalent in that part of the nation which consists of the rulers; in others in that part which consists of the great body of the people; and most frequently nearly equally in both. Moral depravity always weakens the real bounds of society. The weaker these become, they are in the greater danger of breaking.' P. 245.

Hence—

' All men, whether they are high or low, rich or poor, magistrates or subjects, who corrupt the principle, and weaken the power of religion in themselves and in others, are the real excitors of revolutions. They sow the seeds of revolutions, and cultivate them every day by their example. In this way, many of those persons who speak against and dread revolutions are the most active hands in bringing them on. Their aversion to revolutions will neither prevent nor retard them, when the increasing perversion of religion in them and in others renders society unhappy and ungovernable. As well might they expect that their aversion to misery would render them happy; while their impiety and wickedness make them feel that there is no peace to the wicked, 'for his heart is like the troubled sea which cannot rest.' P. 252.

The strange fears which men pretending to religion in this country have endeavoured to propagate on the danger to religion, from the introduction of French principles, are properly repelled by this judicious writer. He sees the mischief of the latter in its fullest extent; but his views are too much enlarged by the study of the Scriptures to fall into so weak and idle a belief.

' A spirit subversive of superstition is already excited, and hath made great progress among the kingdoms of Europe. This spirit

will accomplish the destruction of superstition : but some are afraid that it will banish all religion from the world. Though it may be the intention of infidel men to do this, who have been so active in raising this spirit ; and though those who know no other religion than superstition may be afraid of this ; yet every person who knows what real religion is will not be distressed with such fears. He knows that that divine religion which is a work of God cannot be overthrown by men or devils ; and that when the commandments of men, taught as doctrines of God, are removed out of the way, mankind will more clearly see, more strongly feel, and more cheerfully obey that religion, which, in its few and simple ordinances, as well as its true doctrines and right precepts, is the truth, and enacted by the authority of God.

‘ Infidelity, the offspring of superstition, having, with the hands of an unnatural parricide, destroyed its parent, shall, like many individual infidels, fall by suicide.’ P. 298.

From these extracts our readers will judge of the author's style and general mode of sentiment. He evidently writes with the purest intentions. His quotations, both from the Scripture and Montesquieu, are rather too copious ; but the matter introduced is generally so valuable, that we cannot pass a very severe censure upon the wish he hereby cordially evinces to compel the reader to a perusal of the passages quoted, rather than, by merely referring to them in the margin, to leave it to chance whether he will peruse them or not. We seriously recommend this work to be put into the hands of those who may have been led astray by the political notions either of a Burke or a Paine, or the infidel maxims of other modern philosophers.

ART. XIII.—*The Poetical Works of the late Thomas Little, Esq.*
8vo. 7s. Boards. Carpenter. 1801.

THIS volume, which is published as the posthumous work of a very young man, we have heard attributed to a living author. It is not the business of a reviewer to publish a writer's name, if the writer himself have chosen to withhold it : it would be more particularly improper in the present instance, from the general tendency of these poems, and the consciousness thereof which is implied in the preface.

‘ Mr. Little died in his one-and-twentieth year ; and most of these poems were written at so early a period, that their errors may claim some indulgence from the critic : their author, as unambitious as indolent, scarce ever looked beyond the moment of composition : he wrote as he pleased, careless whether he pleased as he wrote. It may likewise be remembered that they were all the productions of an age when the passions very often give a colouring too warm to the imagination ; and this may palliate, if it cannot excuse, that air

of levity which pervades so many of them. The "aurea legge, s'ei piace, ei lice," he too much pursued, and too much inculcates. Few can regret this more sincerely than myself; and if my friend had lived, the judgement of riper years would have chastened his mind, and tempered the luxuriance of his fancy.' P. iv.

A few only of the pieces contained in this little volume are serious: the general subject is love—or what was *called* love in the days of Charles the Second; more decent indeed in its expression, but in its feeling and character the same. They abound in wit, and discover a power of language and a simplicity which have rarely been equaled. The following are of the most playful kind.

‘ SONG.

- ‘ Why, the world are all thinking about it,
And as for myself, I can swear,
If I fancied that heav'n were without it,
I'd scarce feel a wish to go there.
- ‘ If Mahomet would but receive me,
And Paradise be as he paints,
I'm greatly afraid, God forgive me!
I'd worship the eyes of his saints.
- ‘ But why should I think of a trip
To the prophet's seraglio above,
When Phillida gives me her lip,
As my own little heaven of love?
- ‘ Oh! Phyllis, that kiss may be sweeter
Than ever by mortal was given;
But your lip, love, is only St. Peter,
And keeps but the key to your heaven!’ P. 23.

‘ To the large and beautiful Miss ——. In Allusion to some Partnership
in a Lottery Share.

‘ IMPROMPTU.

‘ — Ego pars — VIRGIL.

- ‘ In wedlock a species of lottery lies,
Where in blanks and in prizes we deal;
But how comes it that you, such a capital prize,
Should so long have remain'd in the wheel?
- ‘ If ever, by Fortune's indulgent decree,
To me such a ticket should roll,
A sixteenth, heaven knows! were sufficient for me,
For what could I do with the whole?’ P. 7.

' To Mrs. ———.

' ——— amore

In canuti pensier si disconvene. GUARINI.

- ' Yes, I think I once heard of an amorous youth
Who was caught in his grandmother's bed ;
But I own I had ne'er such a liquorish tooth
As to wish to be there in his stead.
- ' 'Tis for you, my dear madam, such conquests to make,
Antiquarians may value you high,
But, I swear, I can't love for antiquity's sake,
Such a poor virtuoso am I.
- ' I have seen many ruins all gilded with care,
But the cracks were still plain to the eye ;
And I ne'er felt a passion to venture in there,
But turn'd up my nose, and pass'd by !
- ' I perhaps might have sigh'd in your magical chain,
When your lip had more freshness to deck it ;
But I'd hate even Dian herself in the wane,
She might then go to hell for a Hecate !
- ' No, no ! when my heart's in these amorous faints,
Which is seldom, thank heaven ! the case ;
For by reading the *Fathers and Lives of the Saints*,
I keep up a stock of good grace.
- ' But then 'tis the creature, luxuriant and fresh,
That my passion with ecstasy owns ;
For indeed, my dear madam, though fond of the flesh,
I never was partial to bones !' P. 32.

' SONG.

- ' Away with this pouting and sadness,
Sweet girl ! will you never give o'er ?
I love you, by heaven ! to madness,
And what can I swear to you more ?
Believe not the old women's fable,
That oaths are as short as a kiss ;
I'll love you as long as I'm able,
And swear for no longer than this.
- ' Then waste not the time with professions,
For *not* to be blest when we can
Is one of the darkest transgressions
That happen 'twixt woman and man.
Pretty moralist ! why thus beginning
My innocent warmth to reprove ?
Heav'n knows that I never lov'd *sinning*—
Except little sinnings in love !

‘ If swearing, however, will do it,
Come, bring me the calendar, pray—
I vow, by that lip, I'll go through it,
And not miss a saint on my way.
The angels shall help me to wheedle,
I'll swear upon every one
That e'er danc'd on the point of a needle,
Or rode on a beam of the sun!

‘ Oh! why should Platonic control, love,
Enchain an emotion so free?
Your soul, though a very sweet soul, love,
Will ne'er be sufficient for me.
If you think, by this coldness and scorning,
To seem more angelic and bright,
Be an angel, my love, in the morning,
But, oh! *be a woman to-night!* P. 39.

On such poems there can be little to remark: every reader will perceive their merit. The following is more serious in its levity.

‘ *To ———.*

‘ With all my soul, then, let us part,
Since both are anxious to be free;
And I will send you home your heart,
If you will send back mine to me.

‘ We've had some happy hours together,
But joy must often change its wing;
And spring would be but gloomy weather,
If we had nothing else but spring.

‘ 'Tis not that I expect to find
A more devoted, fond, and true one,
With rosier cheek or sweeter mind—
Enough for me that she's a new one.

‘ Thus let us leave the bower of love,
Where we have loiter'd long in bliss;
And you may down *that* path-way rove,
While I shall take my way through *this*.

‘ Our hearts have suffer'd little harm
In this short fever of desire;
You have not lost a single charm,
Nor I one spark of feeling fire.

‘ My kisses have not stain'd the rose
Which nature hung upon your lip,
And still your sigh with nectar flows
For many a raptur'd soul to sip.

' Farewell ! and when some other fair
 Shall call your wanderer to her arms,
 'Twill be my luxury to compare
 Her spells with your remember'd charms.

" This cheek," I'll say, " is not so bright
 As one that us'd to meet my kiss ;
 This eye has not such liquid light
 As one that us'd to talk of bliss !"

' Farewell ! and when some future lover
 Shall claim the heart which I resign,
 And in exulting joys discover
 All the charms that once were mine ;

' I think I should be sweetly blest,
 If, in a soft, imperfect sigh,
 You'd say, while to his bosom press'd,
 He loves not half so well as I !' P. 99.

In his preface the author has criticised the Latin amatory poets with much taste.

' Mr. Little gave much of his time to the study of the amatory writers. If ever he expected to find in the ancients that delicacy of sentiment and variety of fancy which are so necessary to refine and animate the poetry of love, he was much disappointed. I know not any one of them who can be regarded as a model in that style ; Ovid made love like a rake, and Propertius like a schoolmaster. The mythological allusions of the latter are called erudition by his commentators ; but such ostentatious display, upon a subject so simple as love, would be now esteemed vague and puerile, and was, even in his own times, pedantic. It is astonishing that so many critics have preferred him to the pathetic Tibullus ; but I believe the defects which a common reader condemns have been looked upon rather as beauties by those erudite men, the commentators, who find a field for their ingenuity and research in his Grecian learning and quaint obscurities.

' Tibullus abounds with touches of fine and natural feeling. The idea of his unexpected return to Delia, " Tunc veniam subito," &c. is imagined with all the delicate ardor of a lover ; and the sentiment of " nec te posse carere velim," however colloquial the expression may have been, is natural, and from the heart. But, in my opinion, the poet of Verona possessed more genuine feeling than any of them. His life was, I believe, unfortunate ; his associates were wild and abandoned ; and the warmth of his nature took too much advantage of the latitude which the morals of those times so criminally allowed to the passions. All this depraved his imagination, and made it the slave of his senses ; but still a native sensibility is often very warmly perceptible ; and when he touches on pathos, he reaches the heart immediately. They who have felt the sweets of return to a home from which they have long been absent, will confess the beauty of those simple unaffected lines :

" O quid solutis est beatius curis !
Cum mens onus reponit, ac peregrino
Labore fessi venimus Larem ad nostrum
Desideratoque acquiescimus lecto." CARM. xxxii.

* His sorrows on the death of his brother are the very tears of poesy ; and when he complains of the ingratitude of mankind, even the inexperienced cannot but sympathise with him. I wish I were a poet ; I should endeavour to catch, by translation, the spirit of those beauties which I admire so warmly. It seems to have been peculiarly the fate of Catullus, that the better and more valuable part of his poetry has not reached us ; for there is confessedly nothing in his extant works to authorise the epithet " doctus," so universally bestowed upon him by the ancients. If time had suffered the rest to escape, we perhaps should have found amongst them some more purely amatory ; but, of those we possess, can there be a sweeter specimen of warm, yet chastened description, than his loves of Acme and Septimius ? and the few little songs of dalliance to Lesbia are distinguished by such an exquisite playfulness, that they have always been assumed as models by the most elegant modern Latinists. Still, I must confess, in the midst of these beauties,

" medio de fonte leporum
Surgit amari aliquid, quod in ipsis floribus angat."

* It has often been remarked that the ancients knew nothing of gallantry ; and we are told there was too much sincerity in their love to allow them to trifle with the semblance of passion. But I cannot perceive that they were any thing more constant than the moderns ; they felt all the same dissipation of the heart, though they knew not those seductive graces by which gallantry almost teaches it to be amiable. Wotton, the learned advocate for the moderns, deserts them in considering this point of comparison, and praises the ancients for their ignorance of such a refinement ; but he seems to have collected his notions of gallantry from the insipid *fadeurs* of the French romances, which are very unlike the sentimental levity, the " grata protervitas," of a Rochester or a Sedley. P. v.

The extracts that we have given abundantly prove the genius of the author. Why will he degrade himself by thus miserably misapplying it ? The age in which we live has imposed upon him the necessity of employing decent language ; but few ages have ever been disgraced by a volume more corrupt in its whole spirit and tendency. We have not been avaricious in its praise ; but this book is mischievous in proportion to its merit. The Monk had its spots ;—this is leprous all over.

ART. XIV.—THE TITLE-PAGE REVIEWED.

AFTER a formal repetition, under these words, of his former title-page, and, on its back, of his letter and postscript, the tract before us proceeds to display

‘ THE ANSWER

OF

A. MONTUCCI, LL.D.

TO THE

CONDUCTORS OF THE CRITICAL REVIEW AND
MONTHLY MAGAZINE,

Concerning their Review of a

TITLE-PAGE AND PREFATORY LETTER,

ACCOMPANYING PROPOSALS FOR

A TREATISE ON THE CHINESE LANGUAGE.

“ Periculose plenum opus alea

“ Tractas, et incedis per ignes

“ Suppositos cineri doloso.” HOR.

‘ To be had GRATIS of Messrs. Cadell and Davies, Strand.’

NOTWITHSTANDING the intimation thrown out in this motto, of our having engaged in a perilous task, when we ventured on the grounds which this writer had taken, and were treading upon fire under treacherous embers, we return to the subject undismayed.

DOCTOR Montucci—since *Doctor* he will have it—sets out with stating his embarrassment, whether to expostulate with or thank us for our early commentary on his Title-page, proposals, and letter. If thanks were supposed to be our due, we here fully disclaim them; for they all would have gone in silence to their own place, but for the note subjoined to the last; and of this we before apprised him. As to what he alleges on the subject, in the following paragraph, we have no objection. ‘The futility,’ says he, ‘of the arguments of the Critical Review, grounded on abstracts from Dr. Montucci’s Prefatory Letter to his Proposals, will be manifest to any one who has read the whole of that letter; and those who would give credit to arguments grounded upon quotations, without consulting the original, are not worth the notice of their opponent.’—We have no objection to abide by the doctor’s appeal, and refer therefore to our Review for the month of *July*.

Dr. Montucci ‘readily confesses, that he was rather severe upon the Critical Reviewers in his prefatory letter’—and why? in revenge for their declining to comply with his very modest request, *only* to delay their review of Dr. Hager’s work, till he

himself should have published, printed, and written, his meditated strictures upon it. With similar modesty the same request was made to THE MONTHLY REVIEWERS, and treated by them too as it deserved. But, *the doctor was authorised to make these requests*, and for the reasons that follow:—‘For who could possibly deny that it is the duty of all reviewers rather to forbear reviewing a work for ever, than to do it without any archetypal criterion to go by?’ But did Dr. Montucci, till now, ever hint, that he meant to supply us with such a criterion, or that his promised work would contain it? Our brothers of the *Monthly*, as well as ourselves, would, no doubt, have been grateful for so precious a favour. *An ARCHETYPAL criterion!*—The idea of it alone induces us to ask, if ever so much vanity and ignorance were united?—*vanity* in presuming to set up an archetypal standard for the guidance of the public judgement, and *ignorance* in using words without knowing their meaning!

Such a criterion, however, the doctor hath actually furnished, if he may vouch for himself, in this very *Answer*; or, if not, he ‘will do it in his work in the press.’ What he may *will* to do is one thing; what he *has* done is another; and experience forbids us to expect that a frog can ever equal an ox.

But what does he deem an archetypal criterion?—Pretending to be but a *Chinese Transcriber*, and founding his merits on this sole pretence, has he brought forward a single archetypal character of the 80,000, or more, that the language contains? or, of all that his ‘*invaluable treasures*’ comprise, will he venture to assert a single character of them to be such? Were our knowledge of the Chinese as little as the doctor pleases, or even as his own, the ignorance, blunders, and presumption of this *Answer* would afford endless topics for remark, without committing our credit. But to the test—This renowned doctor, as an excuse for his censure on our having borrowed the Chinese types of Dr. Hager’s book to give specimens from it, *now* says, ‘he never meant to consider it as improper; but only blamed us for having introduced the *incorrect ones*, and accompanied this show with incorrect observations. If the doctor said *borrowed*, it was to imply that our skill as *Chinese Reviewers* was inferior even to Dr. Hager as a Chinese author; that we would not have been able to execute any Chinese characters at all if we had not borrowed them.’ Dr. Hager, forsooth, a *Chinese* author! and we *Chinese* reviewers!—Be our skill in *transcribing* Chinese characters, or the want of it, what it may, before the doctor undertook to pronounce so boldly on the subject, he ought to have had some knowledge; but as he certainly has none, we leave to him all the credit that an unfounded assertion can merit; adding that, till his *archetypal criterion* be divulged, assertions of this kind serve only to disgrace their au-

thor. We, it seems, introduced *ten incorrect ones* out of the *thirty* Dr. Hager had used! But where is the proof?—not the slightest is offered, nor can any such proof be produced. This assertion Dr. Hager hath answered, in *one instance*, to Dr. Montucci's utter confusion; and when Dr. Montucci shall specify more, the like answers will be ready.

Dr. Montucci (p. 4) observes:—‘When we once conceive an adequate idea of the admirable structure, mechanism, and energy of the Chinese hieroglyphics, the sublimity of the invention has so great a power on our mind, that we regard it as descended directly from heaven; and nothing is seen, in the extensive field of philology, that can bear the faintest comparison in point of merit to the Chinese language and writings.’—What heroics! We should hardly have imagined that any one, not a stranger to his *Christ-cross row*, could have uttered such bombastic nonsense; nor could we have believed any one so uninformed as not to know that the Chinese themselves admit their own mode of writing to be infinitely inferior to the *alphabetic*. Upon this conviction it is that the Japanese (who call the *written* language of the Chinese the language of *confusion*), as well as the inhabitants of *Tunking*, *Corea*, *Lienkieu*, and other nations bordering on China, have adopted alphabetic characters. Yet, after all this, Dr. Montucci thus closes his blast:—‘The Chinese is the only branch of learning, the authors of which [*branch of learning!*] are either *accurate and enthusiasts*, [*admirably coupled!*] or, *inaccurate and inanimate*.’ Most exquisite decision! ‘A very Daniel come to judgement!’—To which of these classes our doctor belongs, what immediately follows will determine.—‘Dr. Montucci is so far initiated in that language, *that he would* READILY FORFEIT *his own* EXISTENCE to see the study of it promoted in Europe!’—Proceed great days! A martyr! and in such a cause too, to court annihilation!

In the same page (4) Dr. Montucci observes, ‘there are three points that prove the incompetency of the Critical Reviewers to Chinese criticism, and these he will set in the strongest light before his readers.’ The first of them is, that the Reviewers ‘have even stripped him of a title, which cost him as much study and money as Dr. Hager’s did; and all this certainly is ingenious, and might have turned to their advantage.’ What ingenuity there may be in taking from another his title, or how the omitting to give it amounted to privation, or the taking it from the doctor would turn to our advantage, is left for himself to explain. Had the title in question been a *Chinese degree*, there might be something like sense in the charge; but as to the addition of *Doctor of Laws*, the pretence is ridiculous in the extreme. Since, however, the signior affects a bell to his cap,

in Folly's name let him wear it. Nevertheless, as to the *stripping* him of this honour, we conceived it to be an exploit like that in *Prince Arthur*, where the vest a *naked Pict* had on was actually *taken away* from him. What money Dr. Hager's doctorate of divinity might have cost him, we know not, nor what study to obtain it; but till Antonio Montucci, LL.D. shall produce testimonies, of disputations as well maintained, and exercises as well written as those by Joseph Hager are known to have been, he will indulge us in withholding our assent, as we know his knack at assertions. *Soi-disant* doctors are far from rare. Quacks swarm in every profession; and the qualities of their nostrums generally show the validity of the titles under which they are vended. This at least is our criterion. Perhaps literary quacks were never more common; and we cannot persuade ourselves there is one the less for admitting the signior to be what he claims. The doctorate of law in Italy is conferred on young students as almost an affair of course, and we never have known a real scholar from that country who, for that very reason, has not dropped it in this. In respect to the title of Chinese Transcriber, which our be-doctored mandarin had stuck on his other dear-bought honour, this he admits 'we have very liberally bestowed upon him;' but, from an over-eagerness to malign us, he incautiously confesses that his claim to it is spurious; for, speaking of us, he directly says,—'Had they known what *writing Chinese* is, they would have been very far from allowing him the merit of this title.' But, be our guilt what it will, as to the honours in question, how doth it establish the doctor's first point, or prove the incompetency of the Critical Reviewers to Chinese criticism? Nevertheless, what he hath advanced on this head he pronounces to be a 'setting before his readers, in the strongest light, the proof of his assertion.' That we, however, were not *wholly* incompetent, some perhaps have inferred from the PLAGIARISMS we already had fixed on this doctor. We say *fixed*; yet this is what he urges as the *second point* in proof of our incompetency, and an example 'in which *we seem* not only deficient as Chinese Reviewers, but as Reviewers in general; for' (adds he) 'they certainly could not consider it as a PLAGIARISM, while they did not give the author time to quote his authorities.'—Not time, Dr. Montucci! Did we purloin your papers, and print them? Were not your title and proposals both printed, and, by *yourself*, suspended at every booksellers' in London? You had time to transcribe, get engraved and printed, the characters; though not to say whence *you* took them! But as to your Latin motto, the case was different: time there was allowed to add the citation; and thus, by your application of his words, was Fourmont made the author of a libel which merited the critique of lord Kenyon. What an

execrable subterfuge to skulk under, and what an insult on all that is decent!

The third proof of 'our incompetency to Chinese criticism' is thus expressed:—'Lastly, the Reviewers insinuate that all the Chinese characters introduced by Dr. Montucci's Title-page cannot be of any manner of use to his intended work; and in this they prove that they have not perceived the different styles above alluded to.' This the doctor confidently asserts from an inference of his own: 'for' (adds he) 'if they had, they would have immediately seen the utility that may possibly be derived from them.' In the first place, we reply that this charge of the doctor is the opposite to truth; and therefore all that is built on it must fall of itself. Secondly, were it true, the conclusion drawn from it is an imaginary inference, and without premisses to warrant it. Thirdly, the reason he assigns for having drawn the conclusion is so pregnant with absurdity, that nothing of the kind can exceed it. The Critical Reviewers are *proved* incompetent to Chinese criticism, 'because they have not immediately seen the utility that *may possibly* be derived from the different characters in the doctor's title-page!'—And who told the doctor what we saw, or did not see? Whatever utility these characters might suggest, or to whatever use he meant to apply them, it is certain that himself had pointed out none; since he here, and *for the first time*, says, 'Dr. Montucci is well aware that *to disclose NOW the use he INTENDS to make of them is rather impolitic*;' assigning for the reason, 'that it will give Dr. Hager an opportunity of taking several hints to improve his work with an Appendix.' Such are the proofs of this mighty logician! and thus 'hath he set in the strongest light before his readers, our 'incompetency to Chinese criticism,' and 'as Reviewers in general.'

Next follows 'the anticipated *Elucidation*, to prove the intended utility of the Chinese specimens in Dr. Montucci's Title-page.' The doctor's first explanation concerns the characters *at the bottom*, a sort Dr. Hager passed over with simply noticing them, as being, in themselves, foreign to his subject; which was, 'An Explanation of the *Elementary Characters* of the Chinese, with an Analysis of their *ancient Symbols* and *Hieroglyphics*.' The characters adduced by Dr. Montucci being of the VULGAR KIND, and of no authority, he selected the specimen, as he tells us, to give an idea of their form; and spare his readers the trouble of consulting *The Philosophical Transactions*, which, however, he adds, '*he INTENDED to quote*.' Why he did not, he hath told you before; viz. *that we did not give him TIME*. These characters, he informs us, 'were called VERY PROPERLY by Dr. Hager's *French pronunciation* (as if Dr. Hager were a *Frenchman*!) *tsao-tsu*; and the same pronunciation is accordingly adopted by

Dr. Montucci (see p. 6), though AMIOT repeatedly styled them *tsao tsée*.

'The row of characters at the *top* of Dr. Montucci's Title-page (and these, too, no time was allowed him to quote) is' (he tells us) 'another specimen highly interesting for the history of Chinese literature, as invented at an epoch very fatal to Chinese learning and philology.' Now, in the name of common sense, we ask, since the doctor authorises the assertion that neither the characters at the bottom nor top of his page had any concern with the subject—'his studies being merely confined to that most modern and *universal* style of characters called *Him-xu*, which is generally adopted in *dictionaries* and MODERN PRINTED *books of China*'—for what possible end could he have displayed them on his title, but the ridiculous purpose of pedantic parade? or with what consistency censure Dr. Hager for introducing in his work what was not essential to his subject?

Of the perpendicular columns on either side the title, and which before this publication we explained, Dr. Montucci now informs us, that *that* on the left is from the writing of *Paul-Ko*, one of lord Macartney's interpreters; and that the other is a repetition of it by the doctor himself in such characters 'as are found in the *printed form* in most books, and chiefly in the Chinese printed dictionaries.' It is obvious here to ask, how it happened that, instead of exhibiting this counterpart according to the forms of his *archetypal criterion*, the doctor had recourse to characters picked out at random from the printed forms in books that fell in his way? What would be thought of a person with us, who, to show his skill in calligraphy, should produce a sentence, the characters of which were copied from letters of different foundries, without reference to any fixed principles of symmetry between them? Dr. Montucci wishes we had declared which of these two columns we deemed a *miserable copy* of the other! To any one not blind with self-conceit this never could, we think, be a question. The strokes of *Paul-Ko*, even in wood, are easy and flowing, whilst those of the doctor are stunted and deformed. We give him full credit for their being 'all of his own execution, without the assistance of *transparent paper or lead pencil*,' and are convinced, on that account, they are so much the worse. The very means he thus triumphantly scouts are those only by which faithful fac-similes are made, and therefore those to which artists the most expert have always recourse. But, were the contrary the truth, what has *transcribing* the characters of a language to do with skill in it? or by what argument will it appear that a knack at the one implies a mastery of the other? These are questions, which this transcriber may be puzzled to solve.

The doctor goes on to speak of the *motto*. With his having adopted it we did not find fault, but with the giving it as if

written in Chinese by himself. The Latin translation had taught him its meaning, and, turned into English, was strained to his purpose. In AMIOT's note it is thus expressed: CHOU POU TSIN YEN POU TSIN Y: *Libri non exhauriunt verba, verba non exhauriunt ideas.* The words which introduce his quotation are these: '*Je sais que le suffrage des vrais savans et des gens de bien les en dédommage; mais un missionnaire doit toujours être inconsolable de se voir cité dans des ouvrages de ténèbres et mensonges.*' LETTRE SUR LES CARACTERES CHINOIS, p. 46. — There are two circumstances of disguise attending this motto, which, taken together, deserve to be noticed. One is, that Dr. Montucci hath changed the terms that signify the sounds to *Xū pú cín yén pú cín yí*; and the other, that as a substitution for the characters of AMIOT, he has given forms of his own: just as horse-stealers, to escape detection, disfigure the manes and tails of the steeds they make off with. But what on this occasion says Dr. Montucci? Wincing under the charge of plagiarism, the doctor makes one more effort to relieve his withers, by adding that 'he had taken it from AMIOT, without any servile copying by transparencies, as may be seen by collating them.' Does the doctor then affect the execration in TOM THUMB?—'*Cursed be the man that first a simile made, and liken'd things that are not like at all!*'—Does he set himself up for a better judge of Chinese than Amiot himself? We think this claim will not be readily granted, and therefore that the distinction between 'a mere copier' and an author that copies, will only make him ridiculous.

By way of a lure to conciliate subscribers, the doctor vouchsafes to hint, that 'the exemplification of these small characters was besides materially necessary to him, for an intended publication of a *Chinese New Testament*, which he had been requested to undertake.'—How long are the unsuspecting to be entrapped by such pious pretences? From an error of MUNGO PARK—who appears to have mistaken the *Prophecies of Isaiah* for the *Gospel of Jesus*, *الاخيل لعيسى*—an Arabic Bible for the conversion of Mahomedan negroes hath, we hear, been projected. But, besides his 'Chinese New Testament,' our doctor hath been requested to undertake 'a Chinese Dictionary,' and, in compliance with these solicitations, hath actually compiled a folio page of 126 Chinese characters, both large and small, 'wherein every phrase is furnished with proper small characters, though all manuscript dictionaries in London (Mr. Raper's not excepted) give only one large character at the head of each article. This specimen was seen, before the appearance of the Reviews here alluded to, by many characters eminent in literature, of whom he is not willing to introduce the names: but as to its existence, he refers the skept-

tic to the following London booksellers—Mr. Davies, Mr. Sewell, and Mr. Hood.’

As to the ‘*many characters EMINENT IN LITERATURE who have seen this specimen,*’ it is rather singular that not one has ventured his name to approve it; and in respect to the attestation of the booksellers, we do not require it; for their rejection of the project it was meant to recommend is sufficient to evince it existed.

Dr. Montucci, in conclusion, begs to be excused, if there is any thing in this answer that is rather *poignant*; and on reflecting how immoderate the Reviewers have been in that respect, and that they are besides on the wrong side of the question, the doctor thinks the following Apologue, communicated to him by Mr. Josse, Spanish professor, very pertinent, and begs leave to finish his answer with it.

‘The LEECH and the VIPER.

‘The VIPER meeting the LEECH, after other conversation, the former introduced a complaint on the very unequal success of their species, in the familiarity with mankind. She observed to the LEECH, that while their instinct was the very same, viz. that of biting and sucking human blood, yet the human race took so much notice of LEECHES, and shunned the very sight of a VIPER. ‘It is very true,’ replied the LEECH, ‘but it is not so much to be wondered at, when we reflect that, although we both suck human blood, I give life to man, and you instant death.’

That *we are on the wrong side of the question*, is a decision of Dr. Montucci’s in his own case; and as such we shall say nothing of it: that we have been immoderate in our treatment of him, we deny; for we shall ever deem it a duty to detect the insufficiency and repress the arrogance of conceited sciolists and unqualified pretenders. Instead of remarking on the absurdity of a *SUCKING Viper* (for perhaps in *Spain* and *Italy* vipers may suck), we will refer the doctor to a *biting* one: he will find it in the fable of *The Viper and File*.

Dr. Montucci having made common cause with Dr. Hager and ourselves, both in his *Answer* and *Postscript*, notwithstanding the replies of the latter in *The Monthly Magazine*, we are compelled to notice the strictures of the former.

Dr. Hager is charged with having copied the 214 Elements from FOURMONT, and then maligned for their want of resemblance to those he copied from. Had not Dr. Montucci been a stranger to what had passed in Germany relative to Dr. Hager’s Chinese Dictionary, he would have known that the Elements in question were not taken from Fourmont, but from Chinese originals in the royal library at Berlin: till therefore the

censurer shall have shown their dissimilitude by collation, we will presume the likeness to be perfect, and the rather from their having been made 'by the assistance of *transparent paper*'—a method which Dr. Montucci, in his dashing style, so vauntingly reprobates. Sore at having been called a *plagiarist* in *The Monthly Magazine*, the doctor thus breaks out:—'And what name then must Dr. Hager deserve, who after having inaccurately copied his 214 *Elementary Characters*, or *Keys* from *Fourmont's Meditations*, far from mentioning this circumstance in his work, has contemptibly styled the learned and classical eloquence of that extraordinary genius 'verbosity, as to exhaust the patience of every inquirer?'—What a tasteless dunce is Dr. Hager, to have formed his judgement of style from a Sallust and Tacitus, rather than such writers as Fourmont and Montucci!—In reference to the crimination this apostrophe contains, how would the charge of plagiarism, if fixed on Dr. Hager, contribute in the least to exonerate himself? But these 214 *Elements* are of such a nature, that the compiler of a *Primer* might as well be expected to cite whence he took the alphabet it begins with, as Dr. Hager to quote an authority for the *Keys*.

'Dr. Hager' is said, 'by an unaccountable anachronism of many ages, to have passed from the characters *Chuen-tsu* (his half Portuguese and half French pron.) to the *Tsao-tsu* (his French pron.) and totally omits speaking of this interesting epoch and style of writing.' To this charge it is enough to reply, that Dr. Hager's work was never meant, as may be seen from its title, to be a history of Chinese characters, but an explanation only of the *Elementary* signs, with an analysis of their *ancient symbols and hieroglyphics*. But nothing can please this fastidious critic. One while Dr. Hager is censured for not deviating from his subject; at another he is reprehended for an incidental digression. At Dr. Hager's pronunciation his opponent again snarls; but, what appears rather odd, himself adopts and repeats it. It had better, however, become him to correct it; which, since he has not, we will, for them both. The former are styled by AMIOT *Tchouen Tsée*, and the latter *Tsao Tsée*, as before was remarked.

We proceed to the *Postscript* of Dr. Montucci; and it thus begins. 'The note of the Prefatory Letter to Dr. Montucci's Proposals having been published at length by the Critical Reviewers, Dr. Montucci thinks proper to enumerate the *erroneous observations* there alluded to, inserted from Dr. Hager's work, in their Review for April 1801.'—On perusing this sentence, the surprise of the reader may perhaps equal our own, when, notwithstanding the reference to p. 364 of our Review for the following passage, he is told that—'The proof of a conjecture founded on the apparent similarity of the Roman figures with the figures and sounds representing them in Chinese'—

cited as the first of *our* ERRONEOUS OBSERVATIONS, is an entire fabrication of Dr. Montucci's. With the nonsense so exultingly offered in reply we therefore have not any concern.

The second 'erroneous observation' imputed to us, and professedly cited from p. 368—'The old writing *ku-ven* to be only images or representations of forms,' is part of a sentence patched up from that page; but the remark upon it is as little to the purpose as the History of Jack Hickathrift with the discovery of the longitude.

Observation the third, p. 396.—'The characters in general application, or the *running hand of hieroglyphics*, to be the greater part synonymous, and the word *an age* to be written in the modern style in a hundred different manners.'

These fragments of sentences present another of the doctor's garblings; whilst what follows, in opposition to it, promises an example from Mr. Raper's papers, which confirms Dr. Hager's instance.

The fourth *erroneous observation* charged on our Review, p. 369, is, 'That *ten thousand* characters are to be known to read the best books of each dynasty.' The comment upon which asserts that 'This is to persuade the Europeans that they cannot understand Chinese till they are approved at the college of Peking, and rank very high among those professors.' How happy at invention is this Dr. Montucci! Neither ourselves nor Dr. Hager ever made the assertion. On the contrary, what we cited from Dr. Hager implies in fact the reverse. 'When a proper allowance is made, it will be found' [instead of its being necessary to learn the 80,000 characters which the *Tching-tsee-tong*, or Chinese Dictionary of the Vatican, in twenty-six volumes, contains] 'that about 10,000 are sufficient for reading the best books of each dynasty.' In opposition, however, Dr. Montucci affirms that 'he will clearly prove, with the authority of *Cibot*, that TWO THOUSAND are sufficient to understand the classical dictionaries of China, and consequently all books by consulting the dictionaries.' Let us refer to *Cibot* himself. (*Mém. des Mission. de Peking*, tome 9.) This very accurate writer, inquiring 'how many Chinese characters are necessary to be known before the *King* and other books of Chinese history can be read?' observes, 'The canon Schohier pronounced heraldry to be an abyss, which, after a study of thirty or forty years, still presents something new. I could almost venture' (adds *Cibot*) 'to say the same in regard to Chinese characters; but to avoid the scandal of the comparison, I candidly acknowledge it is commonly said in China that the knowledge of 10,000 characters is requisite to be a good *Sieou-tsai* or bachelor: but be it observed, that to know them in this sense, is not only to know their principal significations, which is no little matter, but, what is much more, to be able

to write them memoriter, without varying a stroke. As the characters of the *King* are scarcely 10,000, an European who knew them would be able to read with pleasure and profit the best books of all the dynasties, without recurring to his dictionary, though he might have to encounter some characters unknown.—We leave Dr. Montucci to reconcile this with the assertion he has pledged to make good, adding only from Dr. Hager the following note: “Le nombre de caractères (selon le P. Mailla) suffisant pour l’usage, ne va pas au-delà de 9,353, ou tout au plus de 10,516. Ce nombre renferme tous ceux des anciens livres, et ceux dont on peut avoir besoin pour écrire sur toutes sortes de matières. Aussi les plus habiles lettrés ne connoissent-ils guères plus de 8 ou 10,000 caractères.”

‘The number of Chinese RADICAL MONOSYLLABLES’ Dr. Montucci charges, as our FIFTH *erroneous observation*, ‘to be either 318, or 350, or 400,’ (referring again to p. 369). Our words are simply these: ‘Numerous as the Chinese characters are, their words are surprisingly few: Bayer makes them no more than 318, of which he has given a list; but Dr. Hager reckons 400.’ Not a syllable have we added by way of remark, more than the parenthesis [*afterwards* 350] to note Dr. Hager’s disagreement with himself. But such is the fidelity of Dr. Montucci, when he chooses to make a citation!

He refers again to our Review, p. 370, for ‘the exemplification of the five tones by the monosyllable FU,’ as our next *erroneous observation*. This page, on our part, is a bare extract from Dr. Hager, and therefore, if it contain aught erroneous, it is falsely charged against us; as not less is the next imputation, ‘which concerns the application of musical notes to the Chinese grammatical tones,’ and has the following comment subjoined,—‘*which is as much as to say, that no one can speak Chinese but those who know music.*’ What an admirable trick of forging absurdities in order to confute them!—This calumny, however, is miserable in the extreme. Dr. Hager nowhere said it is requisite to learn music, but merely related what *Pantoja* had done; in the same manner as other missionaries did before him. It behoved Dr. Montucci to have quarreled with the father, and assailed him as the author of this ingenious expedient.

Respecting the beauty of Dr. Hager’s characters, we make no scruple to state it, as in proportion to their difference from those of his opponent. That Dr. Montucci therefore should have SHUDDERED at the perusal of Dr. Hager’s book, we are very ready to credit.

Dr. Hager is reprehended for faults in some of his accents: but were the fact *proved* instead of being asserted, he might appeal to the candor of his readers, if, among so many, some oversight had escaped. In faults of this kind, Fourmont

abounds; probably they are but *typographic* errors. As to the 'four only wrong in the Reviewers' referred to in p. 366, we cannot devise what the doctor could intend; Mr. Pope has observed, that 'true no-meaning puzzles more than wit;' and in writing this article we have often found it so. Dr. Montucci has added, as we presume, another reference by way of correction; yet there is nothing, in either page pointed out, that applies in the least to the point. The doctor's account of his *Chinese treasures*, and his curious comment upon them, are much too ridiculous to deserve a remark.

As to the rivalry and enmity which Dr. Hager's publication hath excited, every authority to which Dr. Montucci referred, if we except the suffrage of the *Reviewer in the Gentleman's Magazine* [See the two critiques there given on Dr. Hager's book], hath absolutely decided against him. Dr. MONTUCCI, though OCCASIONAL CHINESE TRANSCRIBER TO HIS MAJESTY, AND TO THE HONOURABLE EAST-INDIA COMPANY, long as he hath projected his Dictionary, could gain the protection of neither; whilst Dr. Hager, a stranger in the country, on giving out his proposals, obtained the patronage of the *India House*, and a handsome subscription for his work. Having, by way of *Prospectus*, published his Elements of the Chinese, the merits of this essay attracted the attention of France; and after undergoing the scrutiny of the best judges at Paris, the government of that country, for the purpose of completing his plan, invited him thither, and conferred upon him an appointment, honourable alike both to the minister and himself. We could tell *who*, whilst this business was transacting, spared no pains to supplant him; and for that purpose advanced his own pretensions with all due parade. We could also tell *whose* pretensions were appreciated in proportion to their merit, and were treated in consequence as they deserved.

ART. XV.—*A Defence of Public Education, addressed to the most reverend the Lord Bishop of Meath, by William Vincent, D.D. In Answer to a Charge annexed to his Lordship's Discourse preached at St. Paul's, on the Anniversary Meeting of the Charity Children, and published by the Society for promoting Christian Knowledge.* 8vo. 1s. 6d. Cadell and Davies. 1802.

IN a sermon preached before the Society for promoting Christian Knowledge, Dr. Rennell, in his usual manner, inveighed most bitterly against public schools; and in a note, suspended to his discourse printed by that society, inserted the following words:

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'We cannot but lament that in *very few* of our best endowed seminaries, the study of Christianity has that portion of time and regard allotted to it which the welfare of society, the progress of delusive and ruinous errors, and the true interest of sound learning itself, seems at the present time *peculiarly* to call for. In *some* of them, and those not of *small* celebrity or importance, *all* consideration of the revealed will of God is passed over with a resolute, systematic, and contemptuous neglect, which is not exceeded in that which the French call their *National Institute*.' p. 32.

Dr. Vincent, who is a member of the society, felt himself hurt by such a general accusation; but by the interference of some common friends, and an exception on the part of Dr. Rennell in favour of Westminster-school, *articles of peace* were entered into by the reverend polemics. At the last anniversary meeting of the society, the customary sermon was preached by the bishop of Meath, who, following up the charge against public schools, thus once more sounded the trumpet of defiance. 'I had proposed,' he observes, 'to say a few words on

'—the sad degeneracy of our public schools, in this most important part of education, and their systematic neglect of that religious instruction which, in the earlier parts of the reformation, and even to a much later date, was so carefully provided for the higher and wealthier classes of the British youth; but I found the subject anticipated by Dr. Rennell, in his sermon on this anniversary, and I could add nothing to what that zealous and eloquent preacher had there urged, to call the public attention to this portentous evil.' p. 10.

This has renewed the inflammation heretofore only palliated in Dr. Vincent's mind; and it has vented itself in a severe castigation of Dr. Rennell, by no means greater, however, than by his intemperate language he deserved.

Dr. Vincent is evidently irritated to a very high degree, or he could not have supposed his antagonist so ignorant of a Westminster education. 'Dr. Rennell was bred at Eton, and has lived at Winchester; but he knows no more of Westminster than Tom Paine does of the Bible—just enough to misrepresent and condemn, but nothing to qualify him for a judge of what is good and excellent.' Is there any thing so very mysterious, then, at Westminster, that one must spend seven years in the long room to understand the general routine of a scholar's life? *We* were not educated at Westminster; yet, from our intercourse in the university with Eton, Winchester, and Westminster scholars, few events worthy of note have of late occurred in any of those schools which we have not been well acquainted with: their plans of education have been perfectly familiar to us; and what has been familiar to us may also have been familiar to Dr. Rennell.

But 'what right,' inquires our author, 'had Dr. Rennell to assume the office of censor?' If the charge had been well grounded—and we shall not scruple to assert that it was not—the right would have been unquestionable, and the public would also have been much indebted to him for sounding the alarm. This sort of reply is too common among controversialists.—What right had Luther, an unknown Benedictine, to attack the errors of the church of Rome? If in any society we were to wait till those in eminence begin a reform, the prospect of improvement would be distant indeed. Such persons must be roused by repeated and irresistible attacks, and must be incited to action by marks of public indignation. If, after much inquiry, Dr. Rennell had grounds for the charges he has preferred, we should have justified the strongest language he could have employed in such a service. 'If we do not do our duty,' says the author, 'we are amenable; but not before the tribunal of Dr. Rennell.' But to what other tribunal does the author here refer? If the accusation urged against public schools were just, from what quarter could it issue better than from the pulpit, filled on an occasion like the present—from a doctor in divinity, a preacher of celebrity—from a prelate who succeeded him—and from the press, under the sanction of the Society for promoting Christian Knowledge?

The charge of neglected duty, urged against Dr. Rennell in a parochial institution, is equally futile as to the main point at issue between the reverend adversaries. Dr. Vincent may have catechised charity children with regularity, and Dr. Rennell may never have asked one of them a question; but the regulation of public schools is neither improved nor deteriorated by this circumstance. The charge has been advanced, and a direct answer to such a charge is expected. In such reply Dr. Vincent has so strong a foundation upon which to fix himself, that we cannot but lament the irritation which has led him to introduce so much irrelevant matter.

The pagan education of public schools is inferred from the constant perusal of classical books; but our author justly observes, that no boy is now such an idiot as to be seduced by pagan mythology to pagan worship, and that the morality of the Gospel is in all public schools *perpetually* contrasted with the defective knowledge of the ancients; while a repetition of daily prayers, and a frequent perusal of the Greek Testament, as well as exercises in the Old, are constituent parts of such institutions. At Westminster, it seems, religious offices of one sort or other are performed not less than ten times a day. The scholars are compelled to translate the Psalms, the Gospels, and to make verses on subjects taken from the Bible. The Catechism, or bishop Williams's Exposition, is regularly repeated on

Monday morning; and Grotius on the Evidences of the Christian Religion completes the course of theology, which is run through by the upper boys in the period of two years. We need not recur to several inferior points: these alone are sufficient to prove that Dr. Vincent has amply vindicated his establishment from the charge of 'a resolute, systematic, and contemptuous neglect of religion;' and we have no doubt that every master of a public school could bring similar testimonies in its favour. Instead of advancing such an illiberal accusation against the system of public schools, Dr. Rennell would have been better employed in showing the *effects* of this regular systematic attention to religion in the pupils upon whom it is bestowed; and if he had not possessed frequent opportunities of examining an upper boy as to his progress in religious knowledge, a walk or two in the cloisters of Westminster might at least have afforded him an opportunity of witnessing the courtesy, the urbanity, the gentleness of manners, that result from these religious exercises, and which are so conspicuous in the scholars of that seminary.

Upon the whole, there can be no doubt that every reader of Dr. Vincent's pamphlet will consider it as a call on Dr. Rennell, either to palliate the asperity of his censure, or to advance some proofs on which it may be justified. His accusation will not indeed do much injury to any public school; but he must beware lest the virulence of his language should expose him to similar retorts in future:—

'Si pergit, quæ volt, dicere; ea, quæ non volt, audiet.'

MONTHLY CATALOGUE.

RELIGION.

ART. 16.—*Annotations on the Four Gospels. Compiled and abridged for the Use of Students. 2 Vols. 8vo. 14s. Boards. Payne.*

THIS work is intended for, and can be useful only to, students; and we are rather surprised that, as it is so interlarded with Hebrew, Greek, and Latin, the compilers did not prefer a learned language, and adapt it to a more extensive circulation. Of the utility of such a work there can be no doubt; but the present compilation is far

from answering the expectations we had formed of it from a perusal of the Introduction; though even there we found, on reverting to it, the same defect that pervades the body of the work. The whole of these Annotations might have been made, with very few exceptions, as well fifty years ago as at the present moment. Michaelis's Remarks on the New Testament, and Doddridge's Commentaries, are occasionally indeed referred to; but Whitby, Grotius, Hammond, Beza, Le Clerc, and Lightfoot, are the writers chiefly consulted, and the authors seem either not to have known, or to have refused the assistance to be drawn from, the labours of the late archbishop of Armagh, Griesbach, Campbell, Dædlein, Eichhorn, and many of the more modern, both English and German, critics and commentators. Indeed, in the Introduction, a short list, as it is called, is given of some of the earlier critics since the revival of letters, which commences with Erasmus, A.D. 1516, and terminates with Calmet, 1712;—between which last date and the present times we possess a series of critics and commentators far more useful than all their predecessors together. The plan and execution of this work are calculated rather to lead the way to a more useful publication, than to satisfy the wishes of the scriptural student; and a publication of this kind well executed would find great encouragement, we are persuaded, in both our universities.

ART. 17.—*A Sermon preached at Knaresborough, Aug. 16, 1801, for the Benefit of the Sunday Schools. By the Rev. Samuel Clapham, M.A.* 8vo. 1s. Rivingtons. 1801.

A little spice of fulsome panegyric in the dedication to the bishop of the diocese made us enter with some degree of diffidence on the perusal of this discourse; in which, however, we have found much more room for approbation than censure. The subject is a very important one, in which we may say the whole nation is highly interested: it is on the utility and conduct of Sunday-schools, with reference particularly to those of Knaresborough, where we are happy to learn that two hundred children are instructed under these institutions. The first thing suggested in the conduct of them is, that the scholars should walk to and from church in an orderly manner—a point in which we cordially unite with the minister; but we were surprised to find the hint, that they should not 'attempt, as is their present practice, with offensive emulation and outrageous strife, each to get out of the church before another.' This is so idle a practice, and so very different from any thing that we have observed in other places, that a stop ought to be put to it immediately at Knaresborough; and the smallest exertion on the part of the minister would effectually answer the purpose. He has nothing more to do than to regulate the place of each child, to give directions that no one quit his seat till the congregation have left the church, and to stand himself in the aisle of the church as they are walking out. They should have a place appropriated to them in the church, should occupy it prior to the commencement of divine service; and we have often seen them laudably engaged, anterior to the arrival of the congregation, in singing hymns or psalms, which, if due care be taken that no one overstrains his voice, and that simple melodies be introduced alone, is highly gratifying to the assembly. We were surprised to find that the

parents required any inducement to send their children to school; as in the instances we have witnessed both parents and children seized the opportunity with the greatest eagerness. Indeed the clergyman in such places was accustomed to spend two hours at least every Sunday with the children, and was assisted by ladies in the neighbourhood, who should always be encouraged to patronise these institutions. By a little kindness and attention, the affections of children are easily obtained; and the learning and recitation of one of Dr. Watts's Hymns, which will otherwise be regarded as a task, we have seen considered as an honour and gratification. The preacher seems to us too intent on the Common Prayer-book, which, however, is rather too difficult in many places for the apprehension of children, whose whole time may much better be employed in perusing the Bible distinctly, without false tones, and with due attention to the stops, the difficult parts being omitted, and easy questions being proposed on every paragraph. We were sorry to see a hint that a clergyman should be encouraged to turn common informer, and run to justices of peace to exact penalties against carriers. We find no such hints in the Epistles of St. Paul to Timothy or Titus. Let him, by precept and example, take care of his own parish, privately remonstrate with those who neglect his church, note those who frequent the public-house during its service, and prove to all that he has a real interest in their spiritual welfare; and he will learn that a good clergyman requires no aid from the civil magistrate.

ART. 18.—*The Name of the Lord—great among the Gentiles: A Sermon, preached at the Re-opening of the General Baptist Meeting-House, Church-Street, Deptford, on Sunday the 17th of May 1801, after it had been shut up for Repairs. By John Evans, A. M. &c. 8vo. 6d. Symonds.*

A plain scriptural discourse on the gradual diffusion of the knowledge of God over the world. The allusion to the circumstances of opening the place of worship is just; and with pleasure we say to this preacher, on reviewing the present, and looking back on his preceding publications, Go on and prosper!

ART. 19.—*A Thanksgiving for Plenty, and a Warning against Avarice: A Sermon, preached in the Cathedral at Litchfield, on Sunday September 20, 1801. By the Rev. Robert Nares. 8vo. 1s. Rivingtons. 1801.*

The avarice alluded to in this discourse is that of some farmers who, taking advantage of the distress of the times, hoarded up their corn, and would not let their neighbours have it at a price which, when they entered on their farms, was far beyond their most sanguine expectations. For this abominable practice several have suffered, and deservedly, considerable loss; and in a commercial country like ours a disposition like this cannot receive too strong admonitions from the pulpit. This spirit of avarice, which has not yet infected the whole of the nation, is properly represented by the preacher to be similar to that of idolatry, with which the ancient nations disgraced themselves; and the effect of it upon a country is to degrade the minds of every class, and to make them an easy prey to either inter-

nal dissensions or the invasion of an enemy. It can be checked only by inducing the rising generation to set a just value on the qualities belonging to the man himself, rather than to the factitious advantages of wealth; but the weight of our taxes, and the consideration annexed to property, forbid us to hope that much can be done by instruction, or preaching, against the torrent of corruption, which by such contrary and powerful causes seems likely to be generated.

ART. 20.—*A Sermon, preached before the Honourable Society of Lincoln's Inn, on Friday, Feb. 13, 1801; being the Day appointed by his Majesty's Proclamation for a general Fast. By William Jackson, D.D.* 4to. 1s. 6d. Rivingtons. 1801.

On the Sunday preceding a fast-day the former part of this discourse might be very proper, to prepare the minds of a congregation for the approaching solemnity; but after the prayers for the day have been offered up to heaven, and the audience has evidently listened to the commands of their earthly sovereign, it seems needless to enter upon a discussion respecting the propriety of a national fast. The latter part of the discourse is more suited to the real occasion; yet we see no reason for dignifying the love of our country with the title of a *sacred principle*, since even the wickedest of men may possess it, as well as the most religious. It is no where styled sacred in Scripture; and it is only a branch of that love in which Christians ought not to be inferior to heathens, publicans, and sinners—though they will be on their guard against those excesses into which the love of one's country has betrayed the irreligious and profane.

ART. 21.—*A Manual of Reflexions on the Facts of Revelation. In Two Parts.* 8vo. 1s. 6d. Rivingtons. 1801.

A useful publication for young persons, bringing within a short compass the chief facts related in the Scriptures, and proving, in a manner that may challenge infidelity to refute it, the truth of revealed religion.

ART. 22.—*Two Addresses to the Inhabitants of the several Parishes in the Deaneries of Louth-Esk, and Ludburgh, Calcewaith, Horncastle, Gartree, Bolingbroke, Candleshoe, and Hill; within the Archdeaconry of Lincoln:—one on the Duty of Family Prayer, and the other on reading the Holy Scriptures. To which are added Forms of Morning and Evening Prayers, a Selection of Psalms, and occasional Prayers, principally taken from the Collects and other Parts of the Liturgy of the Church of England. By a Committee of the Clergy of the aforesaid Deaneries.* 8vo. 1s. Rivingtons.

The title-page is a sufficient guide to the contents of this work, which is a compilation from sermons, prayers, and psalms. The clergymen of the committee by which it was compiled will employ a portion of their time well in reading this work in their respective parishes, both in the farm-house and in the cottage: they will then perceive what benefit is likely to result from their address; and, by noting down what is not suited to the apprehension of the generality of readers

and hearers, may make another report, and very materially improve the compilation now offered to the public.

ART. 23.—*An Assize Sermon, preached at Wisbech, on Thursday, July 9, 1801, before Edward Christian, Esq. Chief Justice, and other Magistrates of the Isle of Ely, and published at their Request. By William Mair, A.B. 8vo. 1s. No Publisher's Name.*

The preacher forgets the dignity of his office when he talks of increasing the penalties against adultery. He has nothing at all to do in the pulpit, we repeat it, with the recommendation of civil rewards or punishments: it is his office to point out to every one a proper discharge of their duties, from the motives held out to all in the Gospel.

ART. 24.—*Thoughts on the Observance of the Sabbath, and private Prayer: Addressed to the Inhabitants of the Parish of Aughton. By George Vanbrugh, LL.B. &c. 8vo. 1s. 6d. No Publisher's Name. 1801.*

A very sensible address from a resident clergyman to his parishioners on the nature of the Sabbath, with some useful prayers for their private devotions.

ART. 25.—*Familiar Instructions for Young People, relating to the Holy Festivals of the Church of England. By a Clergyman. 8vo. 4d. Rivingtons. 1801.*

Some little information on our feasts and fasts: but when the writer recommends a peculiar observance of Lent and the four weeks in Advent, he is not likely in these times to receive much attention. Indeed both Lent and Advent seem to be falling into desuetude; and in cathedral towns only is it known, and even there by very few people, that these seasons of the year were formerly marked by very superstitious observances.

MEDICINE, &c.

ART. 26.—*A Second Essay on Burns, in which an Attempt is made to refute the Opinions of Mr. Earle and Sir William Farquhar, lately advanced on the supposed Benefit of the Application of Ice in such Accidents; with Cases and Communications confirming the Principles and Practice brought forward in a former Essay. Also Proofs, particularly addressed to the Army and Navy, of the Utility of the Stimulating Plan in the Treatment of Injuries caused by the Explosion of Gunpowder. By Edward Kentish, Author of the former Essay. 8vo. 3s. sewed. Mawman.*

We reviewed the first essay in our 23d volume, New Arr. p. 100; and then stated the author's opinions, with such remarks as occurred to us—leaving the conclusion to further experience. This, from our own practice, we have not yet attained. Mr. Kentish seems to have employed the stimulating plan with continued success, and 'criticises' with some severity Mr. Earle's remedy of icy cold, repeatedly employed. Though it may be stigmatised by the name of theory, we shall give an abstract of those views which we think should influence our conclusions.

The first effect of heat is indisputably stimulant:—this, by exhausting the excitability, soon occasions a very different state; and the inflammation produced by slight burns is erysipelatous. By a more violent degree of heat, an inflammation of the same kind rapidly terminates in mortification. The first attempt certainly should be, to lessen inflammation; and hence the continued application of cold has been recommended. This practice is judicious, and has been undoubtedly successful. It should however be long and *steadily* continued; for if interrupted, the inflammation and pain return more violently than before. In *very* violent burns, if long and steadily continued, there is reason to apprehend that it will hasten the mortification, if it do not check the inflammation. We have found this last effect, we think, from the liberal use of opiates; but we mean not this as an objection to a part of Mr. Kentish's plan, because we have not used these, in conjunction with the rest of his stimulating applications and remedies. Another idea is that of our present author. If we do not at once counteract the first effect, viz. that of inordinate excitement, by producing an opposite change, may it not be expedient to diminish the excitement progressively, and apply a stimulant which acts less violently than the great heat which occasioned the mischief—as, in the case of frost-bitten limbs, cold, of somewhat less intensity, is first employed with advantage. The analogy, perhaps, will not strictly hold: the immediate effect of continued cold is, to produce mortification, which is only an indirect effect of the heat of burns. If the burn be, however, very violent, the analogy will be closer, as the mortification is more rapid in its approach. But here another danger awaits, that of exciting the accumulated irritability too rapidly, so as to bring on the opposite state of active inflammation. This appears to have been done in more than one of the cases here recited, where purging was found useful, and where bleeding from the arm would undoubtedly have been advantageous.

One other view remains. If caloric be a body, as the modern chemists contend, may not that body be separated by some substance with which it is related by chemical affinity?—though, without any assistance from chemistry for the supposition, we can see from this suggestion a foundation for the use of oil, scraped potatoes, cold apples, or vinegar. In reality, from all that we have beheld, we greatly prefer the application of vinegar, followed by the chalk. From this only have we avoided the suppuration; and, in every instance, *where there is no loss of substance*, the supervening suppuration is to us a mark that the first part of the process has not been properly pursued. If the vinegar be duly and steadily applied, no suppuration takes place: the serous effusion loses its acrimony after the application of the chalk, and becomes a mild gelatinous substance, under which the new skin is formed. We have seen the most violent burn from steam, which in a moment raised large vesications, cured in this way within a week.

This view of the subject will connect these different remedies, and, we trust, guard against the inconveniences of each. If we were to add any thing, we should advise, instead of the vinegar, a diluted muriatic acid, or an addition of this acid to the acetous. Yet

should the vinegar succeed so well with others as it has done with us, we see no reason for the change.

Mr. Kentish's plan consists in the application of oil of turpentine, with doses of opium moderately large (about forty drops of the tinct. opii twice a day), and a cordial regimen. He, after some time, applies the finely powdered chalk in a poultice. The inconvenience we have already asserted to be the danger of bringing on the inflammatory state; and, were we to blame our author, —which we should be cautious of doing, as we profess to have had no experience of our own respecting this plan,—it would be for not carefully distinguishing this second stage, and employing his evacuations more early. An accidental diarrhoea has alone led him to recur to them at all. We own, too, that we wished to have seen a little more candor for the opinions and practice of other authors. Each may have attained his end in different ways, and neither should be condemned for preferring his own system.

ART. 27.—*The Medical Assistant, or Jamaica Practice of Physic, designed chiefly for the Use of Families and Plantations. By Thomas Dancer, M. D. &c. 4to. 1l. 1s. Boards. Murray and Highley.*

This, though a popular work, is greatly superior to every similar collection that it has been our fortune to peruse; and contains a sufficiently ample, as well as a very judicious, account of the diseases most prevalent within the tropics, with the remedies adapted for their relief. The author's knowledge is very extensive, and his opinions usually correct. We have perused the whole with great pleasure, and should have enlarged farther on it, had not its popular nature rendered the greater part of it too familiar, while some of the peculiar customs and complaints were less interesting to European readers. What Dr. Dancer observes on *dirt-eating* (a disease common among negroes), on the effects of some of the vegetable productions of Jamaica, and on *fish-poison*, is peculiarly interesting;—but he does not seem aware, in the latter case, that the poison arises from their eating sea-insects.

EDUCATION.

ART. 28.—*Hints for a Plan of general National Education, and a Legislative Revision of the present System, as it respects the Children of the Nobility and Gentry, the middle Classes, and the Children of the Poor. By David Morrice. 8vo. 1s. Rivingtons. 1801.*

We recommend to this writer Dr. Vincent's flagellation of Dr. Rennell, on the neglect of religion attributed by the latter to our public schools and seminaries of education. Our author is not ashamed to assert of our universities, that 'as to collegiate lectures by the tutors, on the truths of the Christian religion, there are none.'—Pretty decisive indeed! The university must be strangely altered since we were undergraduates; for we do assert that we did attend collegiate lectures on the truths of the Christian religion, if most excellent lectures on the Greek Testament, in which every subject relative to Christianity was in its order discussed, be to be ranked among the lectures on the truths of the Christian religion. Many a remark in that lecture-room has been since received with approbation by the public; and the pupils recollect with pleasure the

instruction they derived from their indefatigable and most respectable tutor. Before this writer presumes to intrude on the legislature again with his *hints*, let him go to the two universities, and acquaint himself with the real state of education in those seminaries;—he may then be better qualified to point out their advantages and disadvantages. Why does he deviate from his line? Let him keep to the academies.

ART. 29.—*The Order and Method of instructing Children; with Strictures on the modern System of Education.* By George Crabb. 8vo. 3s. 6d. Boards. Longman and Rees. 1801.

The writers on education are numerous, and the press is teeming with new systems, each of which professes to introduce a mode of cultivation that will rear the tender plant to a perfection unknown to former ages. Our system-mongers are for treating the human race just in the same manner as modern cattle-breeders—there is to be an immensity of fat placed in this or that place: and he succeeds the best, and gains the highest prize, who produces, by oil-cakes or grains, or any other artificial mode of treatment, the most unwieldy monster. Children may be too much as well as too little educated; their minds as well as their bodies may be over burdened. The writer of this very sensible and judicious tract, aware of this error, is willing to introduce a mode of gradual instruction, by which the young person shall be taught to think first on easy subjects, and thence be led to others of a difficult and more complicated nature. His view of the human mind is just: his plan may be easily brought into practice; and we shall with pleasure peruse the works which he intends to publish for the benefit of children of all ages. For the present, we heartily recommend the treatise before us to the perusal of parents and schoolmasters.

ART. 30.—*Visits to the Aviary. For the Instruction of Youth.* 12mo. 1s. 6d. Boards. Vernor and Hood.

A description of a considerable number of birds, written in a manner that will be likely to attract the notice of children.

ART. 31.—*The Village Maid; or Dame Burton's Moral Stories for the Instruction and Amusement of Youth.* By Elizabeth Somerville. To which are added Plain Tales. 12mo. 2s. Boards. Vernor and Hood. 1801.

Dame Burton's moral stories may be read by children with the same success as works of this nature usually are; but the Plain Tales at the end can be of no sort of advantage, because they propose no subjects for imitation. It is not likely that parents, who are too poor to buy tea for breakfast, or are glad of a few chips brought home in a ragged apron, can afford to get this book as a lesson for their children.

ART. 32.—*Juvenile Philosophy; containing amusing and instructive Discourses on Hogarth's Prints of the Industrious and Idle Apprentices; Analogy between Plants and Animals, &c. &c.—designed to enlarge the Understandings of Youth, and to impress them at an early Period with just and liberal Conceptions.* 12mo. 2s. Boards. Vernor and Hood. 1801.

From the title of this book, a father who purchases it would ex-

pect a course of experiments and illustrations for the use of his children; but in this he would be disappointed. It contains certain detached pieces, from which indeed some instruction may be gained: but it does not deserve the name of Juvenile Philosophy.

ART. 33.—*Adventures of Musul, or the Three Gifts; with other Tales.* 12mo. 1s. 6d. Boards. Vernor and Hood.

Two or three little stories told with some animation, after the eastern manner, and with a proper moral annexed to each.

ART. 34.—*Edward, a Tale; for young Persons. Principally founded upon that much-admired Performance of the same Name, by Dr. Moore; and adapted to the Capacities of Youth, by Mrs. Pilkington.* 12mo. 1s. 6d. Boards. Vernor and Hood.

Mrs. Pilkington's name has been long known to children, as that of a very principal contributor to their amusement. She has here taken Dr. Moore's work, and moulded it into a novel for youth with her accustomed skill and precision.

POETRY.

ART. 35.—*A Translation of the Eighth Satire of Boileau on Man. Written in the Year 1667, and addressed to M. Morel, Doctor of the Sorbonne.* 8vo. 1s. 6d. Phillips. 1801.

The translator's ideas, of the preference due to a *literal* in comparison with a *free* version of an author, are strictly correct, and will meet the approbation of every judicious critic. From a literal translation we know what we have to expect; whereas a free translation gives us no assurance of any thing. When indeed a poet of sublime talents chooses to depart still farther from his author, and gives his readers what may be termed a paraphrase, the production will sometimes be the cause of singular gratification—as is the case with Pope's admirable imitations of Horace. But it is only by splendid abilities that this happy end can be effected. If an ordinary genius will attempt free translations, it is ten to one that he subjects himself to ridicule, and, as far as the unlearned class of readers is concerned, he implicates also the fame of the original. The version before us is entitled to the commendation of being strictly literal; it conveys uniformly the meaning of the French satirist;—but somewhat more than correctness is required from a poetical translator. He should have smoothness at least, if not polished elegance; but nothing of this quality is discoverable in the present performance. The following short quotation will sufficiently show to our readers the want of harmony in the numbers, and the negligent incorrectness of the rhymes.

‘ Would you the great should to your levees run,—
Observes the father to his beardless son,—
Mind the main chance: let all your books alone.
Twenty *per cent.* what is't?—Why—five gives one.
Go—'tis well said—you know all you need know,
What riches, honours, soon will on you flow!

*Practise, my son, these noble sciences;
 Instead of Plato, study the finances.
 Learn in what provinces traitans grow rich,
 What the amount of the gabelle in each.
 Harden your heart—be Arab—be corsaire,
 Unjust, dissembling, violent, insincere.
 Ne'er, like a fool, be generous and free,
 But fatten on the spoils of misery;
 And, cheating Colbert's vigilance severe,
 Go, by your cruelties, merit fortune's care!
 Then will you see logicians, orators,
 Poets, astronomers, grammarians, doctors,
 Their heroes humble to exalt your name,
 And swell their dedications with your fame:
 And prove to you, in Hebrew, Latin, Greek,
 That all their sciences in you can speak.
 He that is rich is all—though foolish, wise;
 He shall, in ignorance, to knowledge rise;
 Has courage, wit, distinction, merit,
 Birth, virtue, learning, honour, spirit:
 Lov'd by the great, encouraged by the fair,
 No cruelle need the surintendant fear.
 Gold, even to deformity, gives charms;
 But poverty e'en beauty's self disarms.*

' Thus, to his son, the skilful us'rer shows
 The easy road to wealth, by which he rose.
 And, often, they attain it, whose sole wit
 Adds nine to nine, and finds it double it.' P. 22.

ART. 36.—*Rodolpho; a Poetical Romance. By James Atkinson. 4to. 2s. Phillips. 1801.*

A German ballad, entitled Leonora, was translated some time since by the poet laureat. It is full of ghosts and all the terrific imagery which so plentifully abounds in many of the poems and romances of its parent country; and, most likely, has in consequence been read by the quarterly female customers to the circulating libraries, who pay their money to be frightened rather than instructed. The author of Rodolpho has availed himself of the reigning propensity, and prepared for his fair countrywomen a string of horrors, without the trouble of going to the continent for them. Of Leonora and Rodolpho it may fairly be said—'these two make a pair.'

ART. 37.—*Alonzo and Cora; with other original Poems, principally Elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added Letters in Verse, by Blacklock and Burns. 8vo. 10s. 6d. Boards. Rivingtons. 1801.*

We have here the satisfaction of meeting a poetess of no ordinary merit. The legendary tale of Edwin and Edith is an excellent little production in the ballad style; and the imitation from Musæus is executed with very considerable spirit. The reader will readily allow

Mrs. Scot's fair title to literary fame, when he is informed that her verses have received the approbation of Allan Ramsay, Blacklock, and Burns; with the former of whom she lived in intimacy, while the two latter have favoured her with a poetical complimentary letter, added to this collection, but never before in print. There is not a poem in the volume from which we could not quote with pleasure; yet we prefer doing it from *Leander and Hero*, because our readers may compare it with the original, or with the well-known translation of Fawkes.

* Entranc'd in horror stood the wretched dame;
Grief dimm'd her eyes and agoniz'd her frame:
No hope remain'd the raging storm to brave;
No pitying God her dying lord to save.
Yet every God, the watery world who guides,
And every nymph that on its bosom glides,
With tears and broken accents she implor'd,
Her woes to pity and their aid afford.
But, though her tears and charms compassion mov'd,
Still mid the waves expires the youth she lov'd:
To her his faithful soul unalter'd flies;
While o'er his head the boisterous billows rise.
Love's gentle queen beheld him all dismay'd;
Him Ocean's nymphs, the Tritons, strove to aid;
Their arms around the panting youth they spread,
And oft above the billows rais'd his head.
But, ah! their feeble efforts all were vain:
Not Neptune's self could still the raging main,
Though thrice his trident struck its furious breast,
And bade with awful voice the tempest rest.
In vain the God of Love essay'd to give
The needful aid, and bid his votary live.
He and his amorous troop their wings extend,
And round the lamp with fond attention bend,
'Gainst hostile winds to guard the sacred light,
And keep the wavering flame serene and bright.
Ah! grief of griefs! the feeble lamp expires;
For now it sinks, now lifts its dying fires:
Its last faint gleams no longer light the shore,
Gleams now extinguish'd, to revive no more.
Soon, wretched nymph, shalt thou, with tearful eye,
View on the sea's cold breast thy lover lie.' P. 152.

ART. 38.—*The Free School; a Poem. To which is added an Elegy on the Death of Edmund Jenney, Esq. of Bredfield; and of Philip Bowes Broke, Esq. of Nacton. By the Rev. John Black. 8vo. 1s. Robinsons.*

We are afraid that Mr. Black, when he invoked the *silver-toned Muse*, did not cry loud enough. Either she was inspiring some other poet, 'or she was pursuing a journey;' or, as he himself surmises, 'peradventure she slept, and wanted to be awaked:'—be that as it may, there certainly 'was no voice given, nor any one to answer.' Both the poem and elegy are as spiritless

as possible; there is not a particle of the *vis poetica* in their composition. If our readers should ask why the former was christened The Free School, we must refer them for an answer to the author: for it appears to us that any other name which could have been thought on would have suited it just as well. Ten verses in the beginning, and as many at the conclusion, are all that relate to schools or schoolboys. We will quote the former, with a few lines preceding them, as a proof that we are desirous of selecting where the writer will appear to most advantage.

‘ Awake thy lyre, my sportive Muse!
Its silver tones around diffuse;
Already thou hast slept too long,
Nor sooth’d me with thy gentle song:
The caterpillars now begin
Their silken filmy threads to spin;
Their bodies softly round they fold,
And shield from danger and from cold.
Though few are now the bards of note,
That spin themselves, I ween, a coat;
And fewer still possess such fire
As make a house dance to their lyre;
Yet come, my Muse, exert thy might,
To make my dwelling warm and tight.

‘ While *mea regna* I behold,
I’ll rule a king, *de jure*, bold:
Still let the lawyers spill their ink,
Still let them bite their nails, and think—
Let their subpœnas round me fly,
Rex puerorum still am I:—
Let discord still inflate their lungs,
Still let them brawl with thund’ring tongues—
False informations let them bring—
Or in—or out—I still will sing. p. 3.

DRAMA.

ART. 39.—*Adelmorn, the Outlaw; a Romantic Drama, in three Acts, as originally written by M. G. Lewis. First performed at Drury-Lane Theatre, on Monday May 4, 1801. 8vo. 2s. 6d. Bell. 1801.*

Had the author of this play been content to have framed a farce from his story of Adelmorn, he might without any trouble have made it interesting;—nay, with the proper exercise of that genius which he certainly possesses, and which we are always willing to allow him, he might have even worked it into a regular drama, demanding more praise than is due to a number of the pieces now in the routine of performance. But Mr. Lewis was not satisfied with success in the beaten track; he introduces, as is usual with himself, præternatural agents; what is worse, he introduces them uselessly too—and a useless ghost and vision have damned the Outlaw. In a preface of some

merit our author appears to be almost convinced that this mode of writing is culpable. It would give us great pleasure to see him not only *almost*, but *altogether* satisfied of it. One of his conclusions in this preface is assuredly a strange one. 'I firmly believe it possible to write extremely ill, yet be a very worthy member of society; and shall not feel much mortified at being known to scribble bad plays, till convinced that a dull author can never be a benevolent man.' We will take the liberty to put this position into other words, and ask Mr. Lewis what he thinks of it. 'I firmly believe it possible to know nothing of drugs, yet be a very good attorney; and shall not feel much mortified at being known to poison half the neighbourhood, till convinced that a man unskilful as an apothecary can never be an eminent lawyer.' *Risum teneatis, amici?*—We beg leave, however, to assure Mr. Lewis, that we by no means look on him as a dull writer. As a mistaken one we certainly regard him. But if he would attend half so much to classical study and chaste drama as he has unfortunately done to German absurdity, instead of a stupid fellow (as he words it) there is no doubt of his proving a very clever one. We shall be happy when he gives us occasion to speak of him as a *genuine* English dramatist.

ART. 40.—*Chains of the Heart; or, The Slave by Choice. In three Acts. Performed at the Theatre-Royal, Covent-Garden. By Prince Hoare. 8vo. 2s. Barker. 1802.*

Mr. Hoare appears to consider it wonderful himself, and supposes that the friend to whom he writes a dedication will consider it still more wonderful, 'that a piece written with apparently so harmless a design should have roused a *host in arms* to crush an unsuspecting victim.' For 'the intent of this opera was to introduce anew to the stage, and give a proper scope to the talents of two favourite singers, whose accomplished eminence leaves, in their own line, all competition at a distance.'

We should have supposed that Mr. Hoare had lived long enough in the world to see nothing at all wonderful in this. Whether these singers be really, as he believes, out of the rank of competition, or not, is nothing to the purpose; but there certainly would be other singers, and other singers' friends, who not only should question, but disbelieve it: and from among those, it seems, arose the 'diurnal critics and diurnal carpers' who found fault with Mr. Hoare's partiality and his performance.

All this, however, is nothing to us. Let managers receive as much new nonsense, or mutilate as many good old plays into nonsense, as they please, the concern is not ours whilst they keep them to the stage. But when an author prints his work, and thereby becomes a candidate for literary fame, it is then our duty to take notice of it.

The subject of this piece was not, at best, calculated for any thing excellent in the line of drama; and it is hardly possible to conceive any thing worse than what Mr. Hoare has made out of it. His accusers certainly treated him unjustly, when they said he meant it for tragedy, comedy, or farce. To the two former it has no

kind of resemblance, any farther than as it has actors in common with them : to the worst species of the last it might have been allowed some likeness, but for the bombast language in which the serious characters are made to speak. When are the witty slave-drivers, the Cotillons, and the O'Phelims, to be discontinued? We should have thought the upper gallery had been by this time gorged with them, even to vomiting. Let the author but seriously compare the following rubbish with about a dozen messes of the same sort that have been served up in half so many years, and he will be no longer surprised how 'the enlightened and candid observers' were found among the 'diurnal carpers and the diurnal critics.'

Taruda and Seid, two slave-merchants, are already on the stage—

'Enter AZAM; two black mutes support his palanquin on each side; others bring cushions, dishes with refreshments of various sorts, his pipe, &c.

'Azam. Hold, you dogs! don't move so fast. Don't I come out for my pleasure? and you give me nothing but pain.—Is my pipe there? (*a mute presents it*) And my cushion? (*mute presents one*) And my cordial cakes? (*mute presents cakes.*) Go on—gently, slaves! remember I come out for my pleasure. I can find no pleasure at home! *There* is my old wife, Grimlacca; she torments me with her ill-nature, and her jealousies; she cannot bear me because I am too young. Then, there's my young favourite slave, Zulema; she torments me with her good-nature and her follies; she cannot bear me because I'm too old!

'Tar. Health to you, sublime Azam!

'Azam. Well, have you any pretty wares?

'Tar. Such as will ravish your heart to behold.

'Azam. My heart! Poh, poh, that's all out of date with me now.—Time was, eh! *Taruda!* But now I've made up my mind to most matters. As to being in love—I'll tell you my maxim.

AIR.—AZAM.

A woman, I've heard, has a soul—

She may—though the doctrine seem new t'ye;

But me she can never cajole,

I pay for no more than her beauty.

What passion can vex me, or tempt me? Poh! poh!

I just take the world—as it pleases to go—

La ra la, &c.

(*He makes a sign to the mutes, who dance to amuse him, till he bids them stop; they then place themselves in an attitude of respect round him, while he sings the second stanza.*)

I never to constancy run,

To put my heart into a pother;

Before I grow faithful to one,

I take care to buy me another.

What raptures can vex me, or tempt me? Poh! poh!

I just take the world—as it pleases to go—

La ra la, &c.

(*Mutes dance as before, &c.*)

Love and wine are the same, are they not ?

I use them alike to a tittle ;

In neither I grow to a sot,

But I love and I tippie a little.

What fortune can vex me, or tempt me? Poh! poh!

I just take the world—as it pleases to go—

La ra la, &c.

(*Mutes, &c. as before.*)

* *Tar.* These are the maxims of wisdom, sublime Azam.

* *Azam.* To be sure they are!—Well, let me see, first, what slaves you can recommend for my grounds.

* *Tar.* We have them of all descriptions. What do you particularly look for?

* *Azam.* I want for my garden two stout-bodied fellows, who can dig and plant.

* *Tar.* My two new slaves are the very persons. Bring in the Christians who came last : I cannot warrant them from experience ; but appearances are in their favour.

* *From TARUDA's tent enter COTILLON as a soldier, and O'PHELM in a cook's dress, with a soldier's coat over it.*

* *Tar.* Hold up your head, sirrah (*to Cotillon*). This is the handsomest slave in the whole fair: look at his legs; he'll march you twenty leagues in a day.

* *Azam.* Yes, and run away forty.

* (*AZAM examines COTILLON nicely. COTILLON shows signs of disdain. AZAM approves of him.*)

* *Azam.* (*turns to O'Phelim.*) But that fellow! how he puffs and blows!

* *Tar.* Thick breathed a little—mere accident.

* *Azam.* I am afraid he is given to the girls, and then he'll play the devil in my haram. What's his capacity?

* *Tar.* What it is in the brain, I don't know ; what it is in the waist, you see.

* *Azam.* By the ruddiness of the skin, the roundness of the paunch, and a pimple or two on the nose, he looks as if he were a judge of eating and drinking. Phaugh! by Mahomet, he smells of the kitchen. How say you, can you be useful there?

* *O'Phel.* Oh, the most useful creature there in the world. I clear off every thing as I go: you may make me your cook, or your scullion, or your kitchen maid, just as you please. I have the prettiest nose, palate, and stomach, in Christendom.

* *Azam.* And what's that fellow good for? (*COTILLON makes signs to O'PHELM, as directing his reply.*)

* *O'Phel.* He is a great scholar—only he never speaks: very eloquent—but 'tis with his heels.

* *Azam.* What the devil is his calling?

* *O'Phel.* He is a dancing-master, begot, born and bred in a hop-step-and-jump ; from some awkward steps that he made, he thought it best to hop into a soldier's coat, and to leave the profession of legs for that of arms.

* *Scid.* These are the best recommendations in his favour, sublime Azam, for labour: he has but one defect—we believe he is dumb.

* *Azam.* Well, that's in his favour too ; it's the more certain he'll

never say a word to offend me. Hark ye, Christian! our custom in this country is to hang dumb people; but, as I come out to-day for my pleasure, instead of hanging him by the neck, I'll only hang you both together by the leg. As you probably understand one another, he may serve me as well as a speaking man. Here, bring my royal girts—fasten them, slaves, while I go to see the other tents.' P. 13.

Mr. Hoare, after acknowledging his obligations for one character, says, 'the *learned* reader will easily perceive that this is not the only debt of the opera which I lay before him.' We really know no *learned* work from which he has borrowed.

NOVELS.

ART. 41.—*Belinda*. By Maria Edgeworth. 3 Vols. 12mo. 13s. 6d. Boards. Johnson. 1801.

'Every author has a right to give what appellation he may think proper to his works. The public have also a right to accept or refuse the classification that is presented.

'The following work is offered to the public as a moral tale—the author not wishing to acknowledge a novel. Were all novels like those of madame de Crousaz, Mrs. Inchbald, miss Burney, or Dr. Moore, she would adopt the name of novel with delight: But so much folly, error, and vice are disseminated in books classed under this denomination, that it is hoped the wish to assume another title will be attributed to feelings that are laudable, and not fastidious.' P. v.

Such is miss Edgeworth's apology for appropriating a new title to this species of writing: yet we cannot consider the apology a good one. Is it at all necessary to discard the title of novel from its own rank and place, because many bad novels are in existence? or would it not be deemed silly in Dr. Moore and Mr. Coxe to have rejected the appellation of *travels* for their publications, because sir John Mandeville's *travels* were filled with lies and extravagances?

Miss Edgeworth has made honourable mention of a De Crousaz, an Inchbald, a Burney, and a Moore. Many other persons might have been added to this list, in whom virtue and talents are eminently conspicuous. There are a far greater number, we are sensible, and we have often lamented it, of whose productions nothing can possibly be said in commendation. But what has this to do with other authors? Their books are to be judged by their own merits, not by the merits of either of these different classes. Let a novelist publish his work under the title that best befits it; and the public will determine where is its proper classification. That much error and folly have been disseminated in novels, is an indisputable truth; but we doubt if it will appear so clearly that vice has been equally disseminated, at least intentionally. Folly and error are frequently arbitrary terms. We call that *error* which dissents from principles received by ourselves as true; and *folly* is an appellation often bestowed on such conduct as agrees not with the particular notions we have formed of wisdom. The precise limits of virtue and vice are, on the contrary, fixed and unalterable; and a writer must have no ordinary share of imprudence who should attempt, unmasked, to confound their distinctions.

Novelists in general we must acquit of this charge; and when any of them are hardy enough to lay themselves open to it, they must expect, in a country whose religion is an exemplar of every thing praise-worthy, to meet with just and, we may venture to say, general contempt. But evil intention we should be sorry to affix to the most imperfect novel-writers. We have no doubt that they introduce defective characters, to render them as contemptible as they *know* how; and they do not finally make them happy, till they have made them as penitent as they are *able*. Has not the author of *Belinda* done the same? We have not frequently met with a personage in whom a portion of vice, far from inconsiderable, is compounded with a greater quantity of folly than in miss Edgeworth's most prominent character—the fashionable lady Delacour.

The heroine of these volumes, miss Belinda Portman, is a young lady of an admirable understanding, and the best regulated frame of mind. Her simple history might have been comprised in almost one hundred pages; and therefore we have, and we think with reason, denominated lady Delacour the most prominent character in the work. Belinda is sent to her ladyship by her match-making aunt, Mrs. Stanhope: she goes from her on a visit to lady Anne Percival; returns to lady Delacour after captivating the heart of a Mr. Vincent; and is in the end married to Clarence Hervey, a gentleman of ten thousand a year. Lady Delacour is introduced to us in the third page, and lady Delacour concludes the history. She is not long together out of the reader's sight in any part of the performance; but the first volume is wholly dedicated to her and her *haut-ton* conversation: in fact, she is the primary planet, and Belinda but a satellite.

Amongst the variety of tribes who inhabit this metropolis, it is not wonderful to find a variety of dialects in use. There is the St. Giles's dialect, and the St. James's dialect, the dialect of the Royal Exchange, and the dialect of Shadwell-dock—each of which is but imperfectly understood by persons of a different classification, and all of which are removed, at nearly the same distance, from the standard language of the learned, and what *we* call the well-bred, part of the nation. When miss Edgeworth wrote her five volumes of moral tales, she wrote them in this language of approved standard, and people of taste and learning were pleased with them. In *Belinda* she has adopted the dialect of the *ton*; and to those who understand, or affect to like it, we shall leave its panegyric. In our eyes it appears flimsy and impertinent, able by no means to bear that weight of thought which the world knows miss Edgeworth to possess; flying from one subject to another without concluding any; fit only to describe a pig and turkey race, or to display Clarence Hervey's folly, when dressed out in the guise of the countess de Pomenars. In a word, we are sorry to see miss Edgeworth wasting so much of her valuable time, as she must have done, in the company of those from whom she learned it,

The moral intended to be conveyed by this tale is a very useful one—that there is little happiness to be expected from wedlock, without prudence before marriage in the choice of the object; and firmness of mind afterwards, to fulfil with energy and tenderness the various duties arising out of that state. Lady Delacour's want

of the latter of these requisites, and miss Portman's possession of the former, bring them forward as examples of the truth of the doctrine. An author cannot possibly do more service to society than by using every occasion, and trying every method, to bring this theory into practice, and to check that romantic folly of *first love* which daily turns the brain of some young novel-reader. But the matter should be handled with discretion. Miss Edgeworth is sensible that 'the means which are taken to produce certain effects upon the mind may have a tendency directly opposite to what is expected.' Why then does she overstrain the string, and propose a stoic as a pattern? for Belinda is as much a stoic as Zeno. She *can love without passion*, and transfers her affections from Mr. Hervey to Mr. Vincent, and from Mr. Vincent back again to Mr. Hervey, with as much *sang froid* as she would unhang her cloak from one peg and hang it upon another. All the world have agreed that love is a passion; and, when acting on a proper object, love with enthusiasm is the will of God and nature. With love as her stimulus, the tender female flies into the arms of her husband as pure as the sun-beams: divest her of this enthusiasm, and bid her look on marriage with the eye of *reason* only, and she will see sexual intercourse as its immediate consequence. Will this, or will it not, decrease her delicacy?

Upon the whole, miss Edgeworth's literary fame is not benefited by the appearance of Belinda. Novel-writing does not seem to us to be her *fort*; for after all that she can say or wish to the contrary, the world will call Belinda a very novel, and will rank it with the productions of many a writer whose name does not appear in her advertisement.

ART. 42.—*St. Margaret's Cave; or the Nun's Story. An ancient Legend. By Elizabeth Helme. 4 Vols. 12mo. 1l. 1s. Boards. Earle and Hemet. 1801.*

The young baron Fitzwalter marries Blanch Stanley against his father's consent; and so privately; that the old lord supposes them as living together without the ceremony having been performed.

Blanch dies in child-bed of a daughter; and some time after her death young Fitzwalter is prevailed on to marry Edith Montford, whom his father had designed for his wife from the beginning. She also has a daughter by Fitzwalter, to whom the name of Isabel is given, as was that of Margaret to his daughter by Blanch Stanley. These two children are brought up together till the latter is in her ninth year and the former in her sixth, when Fitzwalter pays the solemn debt of nature. Edith, who believes Margaret to be illegitimate, treats her as such, as does her second husband lord de Launcy; but by the unwearied endeavours of father Austin, her nurse Alice, and a youth named Leopold, she is established in her rights, and gets the estate of Fitzwalter. If the author were asked why, during the seven years that the baron and Edith were married, he did not prove to her the legitimacy of Margaret which he was continually denying, she would be puzzled for an answer; except it were that then her tale would have been ended. Upon the whole, however, the story is artfully, and in many places very affectingly, told, and will procure Mrs. Helme considerable credit among the readers of novels. Friar Austin proves in the end to be count Hoffman in a state of pe-

nance, and in the peasant Leopold is discovered his son;—of course he must marry Margaret, or all had not ended in a wedding. His cousin Ferdinand, too, becomes the husband of Isabel.

ART. 43.—*Dorothea; or, a Ray of the new Light.* 3 Vols. 12mo. 10s. 6d. sewed. Robinsons. 1801.

To consider as an innovation every attempt to alter old systems would be madness and superstition in the highest degree. Without a spirit of investigation, although it may be sometimes wrongly exercised, long-established dogmas would continue to be believed, and long-established customs continue to be practised, in spite of the numberless absurdities in which they are enveloped. Modern philosophy has unquestionably done much to enlighten the understanding and to correct the ideas of mankind: but it is no less true that many of its pretended professors have carried certain wild maxims to an extravagant length. To take the needle and the rolling-pin out of the female hand, and to fill it with the fasces and the halbert, would be ridiculous, unless they and the men changed vocations; for somebody must mend stockings, and somebody must make pie-crust. The rights of woman, therefore, have been deservedly laughed at. Our author adds his mite to the ridicule, and in some places not unsuccessfully.

ART. 44.—*The Little Mountaineers of Auvergne; or, the Adventures of James and Georgette.* Altered from the French, and adapted to the Perusal of Youth. 12mo. 4s. 6d. sewed. Vernor and Hood. 1801.

This novel is said to be adapted to the perusal of youth; but we see no reason why it may not be perused by such full-grown babes as are fond of novel-reading; for it contains as much sense, and a great deal more nature, than is to be found in two-thirds of the books written for their own use and entertainment.

MISCELLANEOUS LIST.

ART. 45.—*Adelphi. A Sketch of the Character, and an Account of the last Illness, of the late Rev. John Cowper, A.M. &c. who finished his Course with Joy, 20th March, 1770. Written by his Brother, the late William Cowper, Esq. of the Inner Temple. Faithfully transcribed from his original Manuscript by John Newton.* 8vo. 1s. Williams. 1802.

Mr. John Cowper was a respectable worthy clergyman, fellow of a college, but not endued with the rapturous spirit of methodism; of course, when he visited his family, he was not permitted to officiate in family prayer. In September 1769, being in this ungracious state, he was seized with a dangerous illness, from which he recovered a little, but had a relapse on the 16th of February 1770. His brother visited him and prayed by him, but seemingly with little effect; till on Sunday the 10th of March he was blessed, according to the language of the methodists, with a sudden conversion. As he died about ten days afterwards, we have no opportunity of judging what effect this would have had upon his life and manners; but when we recollect the unhappy state of his brother for many years, we are not inclined to believe that this conversion would have been beneficial either to the deceased or the public.

ART. 46.—*An authentic Narrative of the Proceedings of his Majesty's Squadron under the Command of Rear-Admiral Sir J. Saumarez, Bart. K. B. from the Period of its sailing from Plymouth to the Conclusion of the Action with the combined Fleets. By an Officer of the Squadron. 8vo. 1s. Egerton. 1801.*

The transactions recorded in this pamphlet are highly honourable to the British navy; and the bravery, discipline, and ardor of our sailors were never more conspicuous than in their victory over an enemy so vastly superior to them in every thing but courage and skill. The Narrative is well written; and should be added, by all those who are fond of naval exploits, to the transactions which have immortalised the names of Howe, Jervis, Nelson, Graves, and Duncan.

ART. 47.—*Imposture exposed, in a few brief Remarks on the Irreligiousness, Profaneness, Indelicacy, Virulence, and Vulgarity of certain Persons who style themselves Anti-Jacobin Reviewers. By Josiah Hard, Esq. 8vo. 6d. Hurst.*

The liberties taken by the Anti-Jacobin Reviewers justly vindicate the change which it is suggested in this pamphlet should be made in their title. The author wishes them to reject only two syllables, *anti*, and asserts that they will then present themselves to the public in their real character—of Jacobins. He asserts, moreover, that the Review is replete with slander and licentiousness; that it makes professions merely of defending the church, whilst it takes a pleasure in pouring out most rancorous abuse upon ecclesiastical dignitaries, that no one 'who has a wife, sister, or daughter in his family would suffer the Anti-Jacobin Review for August, 1801, to lie five minutes upon his table;' that it has been indignantly expelled without a dissentient voice from one of the principal offices under government; that, in short, 'a summary definition might be given of the principles of these Reviewers, by saying their patriotism consists in abusing Bonaparte; their churchmanship in reviling the methodists; their religion in condemning infidels; and their consistency in always speaking highly of themselves.' These charges we leave to the meditation of the accused; and as the writer refers to places in their Review which justify his censure, the accusation is fairly before the public, which will approve or condemn every Review from its actions, not its professions.

ART. 48.—*Insecto-Theology; or, a Demonstration of the Being and Perfections of God, from a Consideration of the Structure and Economy of Insects. Illustrated with a Copper-Plate. By M. Lesser: with Notes by P. Lyonet. 8vo. 6s. Boards. Cadell and Davies.*

To wield the argument which derives the beings and perfections of the Deity from the particular consideration of any of his works requires a master's hand. We have seen, not without a secret horror, the most exaggerated commendations of Divine goodness for arrangements never made, and which, had they existed, would have entailed the greatest evils on mankind. Even the present author, who is full of superstition and credulity, adduces, as marks of a benevolent Providence, appearances which were only ideal. Any attempt of this kind should never proceed beyond the most general views; for in going farther we only scan the perfections of the Deity by our own limited and imperfect vision. We have reason to believe that every

thing has been formed for the best purposes, because *it is*. In explaining the final causes, we engage in inextricable labyrinths, without a clue. In other respects this work is a very indifferent one. The facts are trifling, and often mistaken; the reasoning injudicious and inconclusive. Of Lesser we have no account; but the life of the minute and industrious Lyonet is related with minuteness and commendation somewhat too exuberant.

ART. 49.—*A Review of the Principles on which the Clergy are excluded from sitting in the House of Commons; with a few cursory Observations on Residence: In a Letter to a Friend.* 8vo. 1s. 6d. Reynolds. 1801.

This is a calm and temperate discussion of the question on the eligibility of a clergyman to a seat in the house of commons; and as such we recommend it to the very serious perusal of every member of the legislature who in an unguarded moment gave his assent to a bill founded on no maxim of ancient law, and producing apparently an unnecessary innovation on the constitutional mode of representation. It cannot be doubted that the legislative body has the power to exclude; and in the same manner that the lawyers were formerly, and the clergy and every person not having three hundred a-year are now prevented from a seat in the house of commons, a decree might be passed, that no person in the army or navy, no person following the occupation of a farmer, merchant, or shop-keeper, should be eligible to a seat in parliament. But when a bill of exclusion is brought in, a natural curiosity is excited to know the grounds of the proposed exclusion; and when we find, after an inquiry on this question, that a gentleman in orders was not only declared to be eligible, but did actually sit for a considerable time in parliament, without the least particle of objection from any member of the house, and that the new bill arose from the circumstance of a gentleman being elected, who on other accounts was obnoxious to some leading members, we cannot but wish that the advocates for this new exclusion would as calmly investigate the question as the author of the work before us has done, and afford us something, if it were only the shadow of a reason, for this new mode of conduct. The author states correctly the efforts made in the senate and the university of Cambridge to petition parliament against the bill, and which were overthrown by the act of a single individual, who, according to the constitution of that body, has the privilege of putting a *veto* upon every question proposed to the senate; but we are surprised that the members of the university did not, in their private capacity, petition against the measure, and disregard the *veto* of an individual gentleman, who would have been better engaged in following their directions than in imposing an imperious silence on their proceedings.

CORRESPONDENCE.

WE have received the letter of *Leunculus*, but cannot inform him as to the progress of Jani's edition of Horace. Of Wieland's we could have given him a more accurate account.

We have to acknowledge also a letter from Dr. *Montucci*, the contents of which strikingly resemble what he has already written on the subject. Had it reached us before the foregoing strictures were committed to the press, some particulars in it would have been noticed and replied to; but after so long a war of words, on a matter of so little interest, the doctor will pardon us if we decline continuing the controversy—at least, unless called upon as Reviewers of a formal publication.